

The Church Messenger

DIOCESE OF EDMONTON

13
VOL. VII.

EDMONTON, JULY, 1938

No. 99



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Editorial

Worship and Sacrament

The chief business of the Church is to interpret to the world the meaning of the Cross. In that perfect example of that Living Sacrifice of ourselves to God in Loyalty and Love which is our reasonable service, we see the ideal, the pattern, the light, which shall eventually guide us all into the ways of peace. If the Church fails in its mission to proclaim the Cross no other work to which it puts its hand will succeed.

To the Church has been graciously committed two gifts whereby the Cross in all its glory may be held up before men that they may be drawn to it. Whenever a man sets himself apart for the ministry of the Church of God and is accepted by that Church at the Laying on of hands at his ordination, the Bishop delivers to him a Bible, saying, "Take thou authority to preach the Word of God and to minister the Holy Sacraments in the congregation."

These two gifts—the prophetic and the priestly; the privilege of proclaiming the Word of God and the equally great privilege of "showing forth the Lord's death until He come"—have always been held by the Anglican Communion as the sufficient means whereby all men may come to the knowledge of the fullness of the stature of Christ.

It is a matter of history that where emphasis has been placed on either one to the detriment of the other, a weakness has been discerned in the Body of Christ. He Who was both Prophet and Priest can only be fully proclaimed through the exercise of both of the gifts He has committed to His Church.

It is common knowledge today the "Preaching of the Word," as it is called, has failed to satisfy the deep needs of earnest seekers after God. Those denominations and individual churches in which Preaching has been emphasized, in some cases to the almost total exclusion of the Service of the Sacrament, have awakened to the fact that in their own congregations a quiet revolt is taking place. Men and women have found that the pulpit is often unreliable. The emphasis on the spoken witness has resulted not in Christ being "proclaimed" but in Christ being "discussed." In a world where there is already too much discussion this has been infallibly detected by the searching spirit of God within the seekers after truth and they have turned away from the voice in the Pulpit because, to quote Milton's great phrase, "the hungry sheep look up and are not fed."

This revolt has been discerned by some and the amazing spectacle is to be seen in churches with anything but sacramental traditions of a renewed search after a mode of worship which is surer in its proclamation of the Cross. They have returned to the primitive Liturgies of the time when the Lord's service on the Lord's Day expressed the richness of beauty, the confidence of a certain faith and the clear perception of the true meaning behind the symbols of Eucharistic Worship. They have realized that the bareness and the stern simplicity of the "preaching service" can only be maintained at a high spiritual temperature of both pulpit and pew, and that when such hothouse atmosphere is artificially maintained gross distortions creep in.

It is now being realized that the Sacrament of Holy Communion with its distinctive facts, namely, the invisible presence of Our Lord Himself, its memorialization of His Sacrificial Death and its element of Eucharistic Devotion and Praise, does in itself preach the Word. It preaches when the pulpit is silent. Moreover, while the pulpit can only deal with aspects of the Word, the Sacrament of Holy Communion teaches and mediates the Redeeming Gospel in its entirety, altogether and all the time. It witnesses the Christ Incarnate, Christ Present and Christ Redeeming. While the pulpit can and often does preach anything, the Sacrament at the Altar cannot help proclaiming the Gospel Word.

The normal service of the early Church was the Eucharist. It remains the normal service of the Church today. It is worthy of note however that the Prayer Book gives explicit instructions that a sermon shall be preached during the service of Holy Communion. Such direction indicates the mind of the Church which has always placed in their proper relation the function of the spoken word and the function of the Sacrament. To use a symbol, to appeal to the eye, to dramatize an event, to demand an acquiescence in an act of worship, utterly devoid of its context, is to appeal to credulity and superstition. But to bring the living witness of deep religious experience, to declare the unsearchable riches of Christ and to call men to His great redeeming Love—this it is that draws men in wonder to the centre of their faith where they desire above everything else to participate in that same Divine Love.

The meal to which He invites His people is the central fact of Christian worship. The pulpit can proclaim and speak the gracious invitation, but only the soul who has accepted the "invitation" and put on the wedding garment of humble devotion can ever partake of, and enter into, the joy of so close a touch with God.

The Page Pulpit

Ordination Sermon Preached at All Saints' Cathedral, Trinity Sunday, June 12, 1938

The Rev. Canon W. Leversedge

1st Timothy, 4th chapter, verses 11 to 16.

My friends: You and I, as members of the body of Christ, the Holy Catholic Church, are to take our part this morning in the crowning act of dedication to the service of God, our Father, of those who are to be ordained to the Priesthood.

To witness, and as representing the whole body of the faithful, to accept, by those whom our Diocesan successor to the Apostles has after careful enquiry, judged fit persons to serve in the Sacred Ministry, the free offering of themselves in the wholeness of their personalities to be used by God through the indwelling power of the Holy Spirit, to minister in Christ's name to those for whom He gave Himself.

In this action of theirs, deliberately planned, and thoughtfully prepared for, we see the answer to our prayers, to the prayers of the whole Church, that God would send forth labourers into His harvest. Nor need we doubt that He Who has called and chosen them, will endow them and enlighten them by His grace, so to live and exhort and teach, that those to whom they minister may catch the note of Divine authority in their message; the authority of those, who as ambassadors for God, pray for us in His stead: "Be ye reconciled to God." For us henceforth then, these are those whom we shall send for whom we shall not cease to pray, whom we shall support by affectionate interest and whose self denial we shall share, that they being set free from anxiety, may give themselves wholeheartedly to the ministry of the Word and of the Sacraments.

My brethren, who have come today with deliberate purpose to offer yourselves in complete surrender to our blessed Lord, know that in this act of free surrender, you gain a new and fuller freedom; that henceforth you are no longer servants, but friends, to whom our Divine Lord has pledged Himself to make known the things revealed unto Him by the Father. For freedom is consummated in free surrender.

You have of course known compulsion in your choice of vocation, but it has been, and will continue to be, the compulsion of Divine Love, the compulsion of conviction, of affection, and of gratitude. Freely you have received, freely give.

May I say to you however, that this offering of yourselves, is an offering that must be perpetually renewed, together with each new gift of insight,

each new gift of grace. All that you now are, or may become, must be consecrated to God for the fulfilment of His purposes. Give and it shall be given unto you! Accept for yourselves the lesson of the Widow's Cruse of Oil.

The treasures of God are inexhaustible, and our Master has pledged His generosity: "The Holy Ghost will teach you all things." Be not anxious therefore, for He has also said: "Not as the world giveth give I unto you." "He that spared not His own Son, but delivered Him up for us all, shall He not with Him, freely give us all things."

But this giving of yourselves, in a life of complete dependence upon God, must also be a Sacramental giving, that is to say, it must be manifested in an outward and visible form, that men may take knowledge of you that you have been with Jesus.

I speak now of the giving of yourselves to your people; of giving in the ways of sympathy and of understanding and service. And here again your giving must be in the wholeness of your personality. In the conscious and deliberate intention and effort to enter sympathetically into their lives, to understand their problems, their joys and sorrows, to share with them as they will allow you to do so, your own convictions, to bring them inspiration and courage. To lead them into new and richer faith, and to inspire them to truly Christian living. Who is sufficient for these things? Our sufficiency is of God, Who makes us competent to serve Him.

Whilst your chief concern must always be for the real and spiritual values, you will not therefore underestimate the value of outward forms and ceremonies, in which the spiritual is enshrined, and through which it may be manifested. Rather you will take the greater care that the casket in which you present eternal truth, is itself beautiful, as befits the reality, the dignity, the eternal worth of the precious gems of truth, and of Sacramental grace, which it is to be your privilege and your duty to administer in the name of your Master.

Avoid, as you would avoid the plague, shoddy thinking, muddled speech, second-hand opinions, irreverent habits. Bring your very best to God! Give that best, enriched by His grace, to your people, and the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus.

On the Editor's Table

THE RE-DISCOVERED LAW

It is almost certain, at any rate, that the Bible is being read today with more attention, more interest, more curiosity than at any time within living memory. The march of world events has created a desire to see what light God's book can shed on the riddle; the failure of one policy after another has led men and women to ask themselves whether the teaching of Jesus Christ has ever been rightly apprehended. It is a much more common thing nowadays to see people reading the Bible publicly than it was a dozen years ago.

The Bible gives us the assurance of a kingdom that cannot be moved, the Kingdom of Heaven, open to all believers.

We must rediscover the Bible not as a book apart from our living, but as a book by whose teaching we live. Its place is not on the altar but on the lectern; not behind glass in a locked book-case but at hand on the bureau or office desk as the chief of our standard books of reference. It is not to be worshipped, but read with prayer and practical application.

The people of the British Empire have been recalled to religion. So were the people of Judah, six hundred years before Christ. They set to work to repair the ravages which the House of the Lord had suffered, and while the carpenters, builders, and masons were making the breaches good, the High Priest discovered the forgotten book of the law.

"And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of

Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: Rev. G. P. Gower

Business Manager: D. W. F. Richardson.

Circulation Manager: Rev. C. Storey

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives. 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in not later than 25th of month for publication in following month's issue.

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the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

"And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

"And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying:

"Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the word of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us (II Kings, xxii, 8, 10-13)."

That was over 2,500 years ago, but in all the records of this Book of the Ages there is no more fitting story for Canada's Bible year.

A COMMUNION HYMN

We are indebted to the Vicar of St. Mark's, Plumstead, the Rev. E. Pierce Goulding, for this beautiful Communion Hymn. One of the young men in his congregation, Mr. C. H. Cartwright, is responsible for the words. It is to be set to music and used in church very shortly:

A COMMUNION HYMN

Father, we Thy sinful children
Hold before Thee Christ adored,
Knowing by that intercession
Grace from Heaven to be outpoured;
Here before Thine Altar kneeling,
In our hearts Thy presence feeling,
Through this Sacrament appealing
For our souls' true healing, Lord.

This great Sacrifice presenting
While before Thyself we bow,
Faith, possessing sins preventing,
At Thy presence we avow.
See, oh, Lord of all Creation,
This our fervent adoration
Of the Victim's great oblation
For our soul's salvation, now.

THE INVINCIBLE WEAPON

It is noticeable how many public men are coming forward and declaring their convictions. One often receives the impression that a reticence is deliberately set aside in order that all men may know

the source of inspiration, of the actions of those who bear responsibility in these momentous days.

Speaking at the University of Reading Sir Samuel Hoare made this personal witness:

"Finally, as in the enthralling pursuit of the art of life the mind and body must be ready for action, so also must the soul be in constant training for the emergences of life and the supreme moment of death. Upon this last aspect I will venture to paint no details. It is for you to fill them in as you desire. However, it be, whether, like me, you find comfort in the ritual, the ceremony, and the accepted dogma of the Church, or whether you rely on your own liberty of thought and on our own certainty of judgment, the truth remains that the art of life, the art above all others to be taught by our universities in England and by our Empire in the world, is altogether incomplete without this final and essential part; the truth remains that the forces of brutality and materialism will gain the day if we fail to make use of the one invincible weapon of religion that we possess against them."

INDISCRIMINATE BAPTISM

The Bishop of Ely has suggested that the whole subject of Baptism and its administration demands the Church's renewed and careful thought. He points out that the Church is not entitled indiscriminately to baptize any infants who may be presented for baptism. She is entitled to some guarantee that children so accepted will be brought up to understand what Church membership means and to fulfil its obligations. She is entitled to some guarantee that the child will be brought up to lead a "Godly and Christian Life." If the system of God-parents has broken down a serious defect has arisen and something should be done to remedy a situation which is in danger of developing into mere farce.

Diocesan News

DIOCESAN COUNCIL FOR SOCIAL SERVICE

The organization meeting of the newly elected Diocesan Council for Social Service was held on June 14th, when the following officers were appointed:

Chairman, Mr. Herbert Bouts.

Secretary-Treasurer, Mr. E. J. Fream.

It was with considerable regret that the Council

accepted the decision of Mr. R. T. Williams that it was not possible for him to continue in the position of Treasurer, owing to other duties, and a vote of thanks and appreciation of his valuable work during the past three years was recorded.

Particulars were supplied of the satisfactory settlement made by Mr. Wilson, under which an aged family was assisted in saving its furniture and effects, and Mr. Wilson thanked for his help in this case.

It was decided that a Boys' Camp would be held at Kapasiwin, similar to that held last year, and it is probable that the date will be some time during the week starting July 25th. This Camp will be under the supervision of Mr. Fred Baker, who will be assisted by Mrs. Conn and her Committee. It is proposed that each parish in the city be represented by at least two boys, thereby making the camp representative of the whole city. Mrs. Conn reported that some funds had already been received, but additional donations to assist in defraying the cost of the camp will be appreciated, and may be sent to the Secretary-Treasurer, or to Mrs. Conn.

It is also hoped that arrangements can be made to take some of the mothers to the camp, for a short holiday, before the end of the summer, but it was necessary to hold this matter in abeyance until it is known whether funds will permit this to be done.

Advantage will be taken of the visit of Rev. Dr. W. W. Judd to the Summer School, and arrangements will be made for the Council to meet him, at a luncheon meeting, on July 25th.

Mrs. Conn reported that while the Relief rooms are closed at the present time some applications are still being received and attended to, while in addition the Committee has received a large bale of supplies from Toronto. Any member having supplies which can be used by the Relief Committee may leave them at St. Catherine's Residence, 107th Street, or if word is sent to any of the officers arrangements will be made to pick them up.

As the result of the resolution passed by Synod, a letter has been written to the Church Army Headquarters, Toronto, asking whether it will be possible to arrange for a Church Army Officer to be stationed in Edmonton, to undertake Police and Juvenile Court Work, and to assist in the investigation of applicants for relief, and this matter will be dealt with further when an answer is received.

Advantage will be taken of the provisions of the new Canon on Social Service, to secure a larger membership on the Council, and with this in view the clergy of the parishes which are not now represented upon the Council have been asked to submit the name of an active and interested layman, who can be nominated for membership on the Council. It is hoped that the result of this will be that the congregations will be brought more closely in touch and in sympathy with the work of the Council.

The A.Y.P.A. and the Central Council of the Men's Guilds, have also been requested to name representatives on the Council, while the nomination of Mr. H. J. Gladden, to represent the Fraternity of St. James, was confirmed.

Mr. F. F. W. Lowle was appointed as the representative of the Council on the Press and Publications Board.

The new Canon requires that the Council shall, from time to time, determine what money will be required for its work and arrange for the raising of same, while the estimates must be submitted to the Executive Committee of Synod before the end of

September. A committee will be appointed to prepare the estimates of the Council for the next ensuing year, and the report will be considered by the Council at its first regular meeting in September.

Another question which will be considered at that time is a suggestion made by Rev. Dr. Judd, that the Council should arrange for the study of some of the political-religious questions of the day, such as the questions of Gambling, Fascism, Communism, Narcotics, etc., in their relation to the city and region of Edmonton. While the decision as to what policy will be followed in regard to this suggestion will not be made until after the holiday season, the Canon on Social Service now places upon the Council a larger responsibility than in the past. Provision is now made for the Council to form the connecting link between the Diocese and the Council for Social Service of General Synod, by making known the plans and needs of the said Council throughout the Diocese and the views and social needs of the Diocese to the said Council; also to form the point of contact on Social Service matters between the Church of England within the Diocese and other religious communions and with other social service institutions and agencies, both governmental and voluntary. This opens up a large line of work and is one of the reasons why a larger membership is necessary.

The membership of the Council now consists of the elected members from Synod and representative of the Diocesan Board of the Woman's Auxiliary and this combination of interests has been a most happy one. It is only a fore-runner of what can be expected by the further enlargement of the Council, and it is reasonable to anticipate that more will be heard from this source in the near future.

DIOCESAN BOARD OF RELIGIOUS EDUCATION

Pupils' Examinations

The following is a complete list of Sunday School pupils throughout the Diocese who have earned Certificates of the G.B.R.E. for the examinations held in May. These Certificates will be mailed to the different parishes in time for presentations to the pupils early in September.

A list of the prizes to be awarded will be published at a later date.

G.B.R.E. Examination Results

St. Peter's Church, Edmonton:

Senior—Kathleen Mahoney, Dorcas Wagner, Rodney Edgecombe, Betty Parslow, Shirley Dryden, Bruce Smith, Laurie Berry, Howard Niblett, Harrison Young, Doreen Rouse, Marjorie Smith, Clodage Mahoney, Keith Rouse, Dorothy Dryden, Sheila Dryden, Ken Hodgson, Irene Beathe, Phil MacLachlan, Grace Wilson, Roger Harris, Tommy Peart.

Junior—Betty Richardson, Lorna Lyster, Elaine Wagner, Joan Hodgson, Shirley Taylor, Joyce Bellows, Ethel Blommaert, Jim Law, Wilma Mahoney, Beatrice Moody, Diana Woodhouse, Henry Charles, Richard Partridge, Denis Mahoney, Harold Kitchen, John Williams, Harry Blackburn, Billy Craig, Adele Elizabeth McQuay, Rowena Smith, George Parslow, Russell Barker, Gordon MacLachlan, June Taylor, Lois Karron, Camille Moody, Campbell Young, Bruce Greene, Roberta Dryden, Bruce Moody, Frank Edward Goode, Helen Smith, Billy McCauley.

Holy Trinity Church, Edmonton:

Junior Course No. 6—Evelyn Aldridge, Alex. Clarke, Aubrey McGregor, Bill Hutchinson, Elaine Sharp, Diana Jamieson, Laurie Rocke, Ken Browse, Jane Ruth Wilson, John Fearon, George Lake, Frank Matthews, John Matthews, Pat Shaw, Jack Neill.

Junior Course No. 7—Elizabeth Weir, Rose Marie Fearon, Noreen Sharp, Betty Pinnell, Mary Warren, Winifred Hunter, Joyce Lister, Vernon Duke.

Course No. 8, Junior—June Helen Clarke, Gwen McGregor, Paul Green Wood, Corinne Woodland, Billie Taylor, Ernest Matthews, Bert Matthews, Pamela Bull, Ivy Trendall.

Senior, No. 9—Margaret Hunter, Patricia Flavin, Ronald Duke, Gordon Proctor, Bill Tye, Jack McGregor, Marjorie Wood, Betty Jamieson.

St. Stephen's Church, Edmonton:

Junior Course No. 7—Patricia Devlin, Edna Patterson, Ray Archer, Helen Purvis, Kenneth Nixon, Jack Shingleton, Joyce Baker, Tommy Lett.

Junior Bible Class—Joyce Noxon.

Senior No. 9—Edythe Lett, Douglas Nixon, Mary Tween.

St. Mary's Church, Barrhead:

Junior—James Williams, Marjorie Williams, Beatrice Brown, Dorothy Turner, Gordon Young, Jackie Turner.

Senior—Joyce Brown, Gweneth Hanson, Eileen Keech, Margaret Young.

St. Michael and All Angels' Church, Edmonton:

Junior Course No. 7—Marjorie Lou Hensel, Millicent Pengelly, Glen Pengelly, Mona Bennett, Henry Hensel.

Senior—Doris Hyde.

St. Mary's Church, Clondonald:

Junior Course No. 7—Lillian Jacklin, Johnny Forsyth, Tom Forsyth, Ralph Roe, Jack McKenzie.

Senior Course No. 10—Lily Chalmers, Doal Faunch, Gladys Free, Walter Faunch.

St. Paul's Church, Edmonton:

Junior Course No. 7—Isabel Johnson, Billy Keating, Lloyd Griffiths, Clare McDermott.

Senior—May Johnson, Lucy Dallamore, Vera Griffiths.

Junior—Eileen (Alice) Crowe.

Christ Church, Edmonton:

Senior—Mark Baker, Jean Reilly, Florence Shaw, Willard Hall, Winnifred Slessor, Murdo Christie, Edith Linney, Dilys Foster, Benjamin Peterson, John Linney, Robert Slessor, Elizabeth Wiggins, Sidney Baker, Charles Hall, Catherine Breadon, Margaret Slessor, Helen Willetts, George Smith.

St. Mary's Church, Ponoka:

Junior Course No. 7—Tommy Cooper, Freddie Hickmore, Fred Drury, Margaret Hickmore, Edna Cocks, Donald Innis, Patricia Sutton, Frank Sutton.

St. Matthew's Church, Viking:

Junior Course No. 7—Robert Cotter, Ardis Horton, Margaret Voy, June Cotter, Doris Wick.

Church of Good Shepherd, Edmonton:

Junior Course No. 7—Jean Smith, Mary Wiglesworth, Evelyn Bertrand, Shelia McKenzie, Laura Walker.

Junior Course No. 10—David Walker.

St. Mark's, Edmonton:

Junior Course No. 7—Nanette Durham, Enid Richardson, Anita McKenzie, Joan Thorne, Pearl Taylorson, Blake Stretton, Alfreda Babish, Flora Loughlin.

Senior—Joan Cawley, Doris Heatherington, Norma Reynolds, Jean Liscum, Marjorie Thorne.

Mayerthorpe:

Senior—Mary Disturnal, Mair Evans, Doris Moen, Dorothy Choppin.

St. Thomas' Church, Wainwright:

Junior Course No. 10—Doreen Adams, Lionel Everett McLeod, Gerald Harold Cofield, Lucy Edith Wear, Addie Coleman, Constance Johana Wear.

Junior Bible Class—Marjorie Cofield, Olive Hissett, Ellen Wilkins.

Senior—Elsie Horn, Rene Ducker, Kathleen Taylor, Jean Rutherford, Elaine Glass, Joyce Lally, Rachel Wear, Margaret Coleman.

Sunday School By Post, 1938

Advance Grade and Uniform:

Frances Margaret Peet, Peat P.O.; Edwinne Christian, Edgerton; Evelyn Miller, Hazeldine; Lilian Davenport, Edmonton; Gordon Markle, Mayerthorpe; George Machell, Tolland; Ida Mew, Chauvin; Dorothy Mew, Chauvin.

Senior—Barbara Young, Vermilion; Jose Colton, Isley; Evelyn A. Albrecht, Viking; Muriel Eileen Kennedy, Hughenden; Hugh Kent, Marwayne; Jack Kent, Marwayne; Helen M. Roeske, Glenreigh, Bloomsbury; Leona Margery Christie, Rosevear; Margaret G. Slee, Mannville; Elsie Becker, Thorsby; Vera Glover, Lloydminster; Eva Briggs, Camrose; Edith Ross, Dirlerton; Harold J. Shopland, Rochester; Betty Howarth, Bittern Lake; Muriel Hanna, Provost; Mary Breadon, Pickardville; Margaret Hollyoake, R.R. No. 2, Mannville; Joyce Davis, Mayerthorpe; Elsie Marion Golightly, Willowlea; Emily Appleton, Elk Point; Edna Mew, Chauvin; Sheelah Huddleston, Killam; Clara Huddleston, Killam.

Junior—Una Lang, Chauvin; Gerald Geo Colton, Isley; Jeanette Heffren, Edgerton; Edwin Percy Miller, Hazeldine; Constance Glover, Golden Valley; Vera Ross, Dirlerton; Vera Jane Shopland, Rochester; Violet Fern Albrecht, Viking; Jeanie Breadon, Fawn Lake; Joe Davenport, South Cooking Lake; Donald Davies, Mayerthorpe; Helen McDonald Robinson, Sylvan Glen; Margaret Johnston, Glendon; Margaret Kent, Irwinville; Lucy Mew, Chauvin.

FROG LAKE MISSION

On Tuesday, June 21st, Canon Leversedge, accompanied by Rev. R. S. Faulks, drove up to Frog Lake Indian Reservation to confer with Archdeacon Paul of the Saskatchewan Diocese concerning ministrations to the Frog Lake Indians. This band represents the sole work of the Diocese of Edmonton among Indians, and this is usually done by arrangement with Saskatchewan.

The teacher on the Reservation is Mr. A. E.

Petersen, and is a lay-reader of the Edmonton Diocese.

Unfortunately, Archdeacon Paul was unable to come that day, but the day following, Canon Ahenakew, an Indian priest of Fort a la Corve, accompanied by Adam Cuthand, an Indian graduate of Emmanuel College, arrived, and all the visitors were kindly received and entertained by Mr. and Mrs. Petersen.

Canon Ahenakew was celebrant at the Holy Communion, conducted throughout in Cree, for the Indians who were able to attend. Afterwards a brief discussion among the clergy took place, and arrangements for the summer care of the Mission considered, but definite and continued ministrations can only be made when it is possible for a native priest to be appointed for the locality.

SUMMER SCHOOL

Arrangements for the Summer School at Kapasiwin are moving along to successful completion. Verandahs have been added to the present dormitories, thus doubling sleeping accommodation. A beautiful Sanctuary has been erected and the interior furnished through the generosity of those interested in Young People's Work.

The Registrar reports that registrations are coming in quickly but there are a few more to be made before all the sleeping accommodation is taken. If you intend coming, hurry up with your registration—it's a case of first come first served now. What a difference from when we first started our Summer School work!

The Dean has arranged a splendid programme for us and everything points to another happy time together.

We do wish some group of men would volunteer to take a day off and go down to the camp with brushes and paint and give the buildings a good coat of something to protect them. Isn't there anyone willing to take the initiative and organize a "bee?" How about it Men's Guilds and Fraternities and Men's Clubs! We would appreciate it.

DOMINION DAY

Dominion Day is an occasion on which we recall the work of those who have gone before and the responsibility we ourselves have in preserving the great heritage of this fair land of ours. The political and economic situation seems somewhat muddled and out of joint. Most of us are rather perplexed as to what to think or how to act. Generally speaking however the majority are "just wanting to do what is right." This is a good sign and in spite of a foginess in our vision there is every reason to suppose the goodwill of the citizenry of Canada will in the long run prevail.

The prophet of old, though imprisoned and persecuted, accused as he was of treachery and sedition declared his faith in his God and in his country. In spite of the imminent destruction at the gates he bought a field, paid a price, sealed the evidence that after many days he might return and claim his inheritance because he said: "Thus saith the Lord, houses and vineyards and fields shall be possessed again in the land."

Let us stake our claim, purchase our field, seal the evidence for our children and throw the whole weight of our faith on the New Age that shall come when we shall again possess a land which is a goodly heritage.

HOLIDAYS

To everyone who is fortunate enough to be able to go on holiday we extend good wishes. May you have rest and refreshment and return with bodies restored in health, minds renewed in vigour and spirits inspired with clearer visions of God. You will not, of course, forget those who cannot take a holiday.

KAPASIWIN CAMP BUILDING FUND

Previously acknowledged.....	\$137.41
Wetaskiwin W.A.	2.00
Mrs. G. Baker.....	3.00
Holy Trinity A.Y.P.A.....	5.00
St. Thomas' Wainwright W.A.....	2.00
Rev. J. R. Burrows.....	1.00
Onoway W.A.	5.00
Stanger W.A.	5.00
Mrs. Fuller.....	1.00
Rev. J. L. Anderson.....	2.00
All Saints' W.A.	11.50
A friend of young people.....	10.00
Total.....	\$184.91

Just a word of thanks to all who kept this work in mind and endeavoured to help us in completing the task to which we have put our hand. The full results of your work and ours will not be seen for years but we believe that there will be many parishes grateful for the faithful work and witness of someone who first caught a vision of the Kingdom of God whilst enjoying the friendship and fellowship at a summer school.

ORDINATION SERVICE

The Pro-Cathedral Church of All Saints', Edmonton, was filled to capacity on Trinity Sunday morning, when with the age-old and solemn ritual the Bishop of the Diocese ordained to the priesthood the Rev. N. Burgomaster, the Rev. G. Mackey, the Rev. C. Cuttall, the Rev. P. J. Disney, and the Rev. G. Schultz. It was indeed an inspiring thing to see so many in the congregation from the congregations to which these men had ministered during the period of their diaconate. Many had come from considerable distances and such interest and affection speaks well for the future of these servants of the servants of God.

Following the processional hymn the sermon was preached by the Rev. Canon W. Leversedge veteran priest and missionary himself, now vicar of St. Saviour's, Vermilion, and Rural Dean of the Vermilion Deanery. The Canon laid emphasis upon the corporate responsibility of those present to receive and profit by the ministry of those about to be called to the high office of the priesthood. He spoke of the opportunity and the weighty responsibility of a priest in the Church of God. One was reminded of the saying of a famous pastor of souls: "The soul of one man is diocese enough." There can indeed be no greater task than the tending of that sanctuary.

The candidates were then presented by the Archdeacon, the Ven. F. C. Cornish, D.D., and following the presentation the Litany was sung. One wonders why the Litany is not used more frequently in our churches for without doubt there is nothing of its kind in the Book of Common Prayer to equal it either in richness of language or in depth of meaning and when set to music its petitions gain new emphasis.

There followed the questions to the candidates and the singing of the Veni. Creator Spiritus.

At this point the Bishop was vested in Cope and Mitre and with his attendant priests proceeded to the Apostolic Rite of the Laying on of Hands. Earnest prayer was made that God would bless them with the gift of His Holy Spirit and equip them for their work as dispensers of His Word and of His Holy Sacraments. Assisting at the Laying of Hands were the Ven. F. C. Cornish, the Rev. Canon W. Leversedge, the Rev. Canon S. F. Tackaberry and the Rev. Balfour Bruce.

So it is, the Church ever renews its youth and the Great Teacher finds new disciples to whom He can say: "As My Father hath sent Me even so send I you. Go into all the world and preach the Gospel to every creature, and lo I am with you alway."

Rural Deanery of Edmonton

ALL SAINTS'

The Rev. Canon T. E. Rowe, D.D.

At the Cathedral on Trinity Sunday, five young priests were ordained by the Lord Bishop. The impressive ceremony was largely attended by parishioners from country parishes who by their presence and prayers asked God's blessing on the work of the ordinands. Complete details of the Ordination Service are given elsewhere in this issue of the Messenger.

At the June meeting of the Vestry it was decided to hold a week of prayer from June 12th to 18th when the members of the Cathedral congregation were asked to pray for Divine blessing on the work of the Church. Following the Week of Prayer, members of the Vestry spoke at both morning and evening service advising the parishioners of the financial difficulties facing the Cathedral, with special reference to the Mortgage Fund. Letters are being sent to all members asking their assistance in wiping off back interest charges on life insurance carried as collateral to the mortgage. It is hoped that the response will be such that this indebtedness will be completely covered before the end of the year.

During the month we have had as special preachers the Rt. Rev. A. E. Burgett, M.A., D.D., who took the morning service on June 19th when his address was on the 400th Anniversary of the Bible; members of the Saint John's Ambulance Brigade were in attendance at this service; Canon W. Leversedge, who gave the Ordination address on Trinity Sunday; Rev. Godfrey Gower; Rev. Balfour Bruce of Victoria, who has acted as Rector's Assistant for the past two months, and Rev. L. D. Batchelor, L.Th., who will be in charge at the Cathedral during the Rector's convalescence.

The Sunday School Picnic was held on Saturday, June 25th, at the summer cottage of Dr. and Mrs. L. C. Conn at South Cooking Lake. Some 60 children were driven to the lake by members of the congregation and a gala afternoon was spent with swimming, baseball, races and eating as the principal sports. Ladies of the congregation had gone down earlier in the day to prepare refreshments.

The Mission Picnic was held at the South Side Park on the same afternoon. Sister Liliias was in charge and was assisted by a number of "Busy Bees." Thanks are due to Mrs. T. E. Rowe for

her generosity and to Rev. G. P. Gower for his assistance with the transportation.

The W. A. bespeak support for their venture at the Exhibition in the E.C.D. Building.

It is with great pleasure that we report the favorable progress towards recovery of our Rector, Rev. Canon T. E. Rowe, D.D. With the approval of the Bishop and Wardens he will be away during the months of July and August in order to complete his convalescence. He expects to resume work early in September and requests the prayers of the congregation for his complete recovery.

ST. FAITH'S

The Rev. C. F. A. Clough

We extend our congratulations to Mrs. William Barrington (Superintendent of the Primary Sunday School) on her election as President of the National Canadian Daughter's League.

Open Air Service: This service which was held in the church ground on the morning of June 19th, was attended by some 500 people, and proved to be most inspiring. We are greatly indebted to Lieutenant Colonel Brown, Commanding Officer of the Edmonton Fusiliers, whose regimental band provided the music.

W.A.: During the past month the W.A. held their annual summer social, which was a great success, and we thank Mrs. Hall, the president, and her officers for their untiring work.

Girl Guides: We congratulate Miss Thelma Dobson, Guide Captain, and the Company, for winning high honors at their annual rally.

Sunday Schools: The picnics of both the Primary and Senior Sunday Schools were held during the past month, with the usual success. We would like to mention that whilst the schools have closed until the first Sunday in September, we sincerely hope that both the officers and members will endeavor to be present at the Divine Worship when they are in town.

The holiday season is upon us, but this should not constitute a reason for non-attendance of public worship. We would ask the parents whilst in town to endeavor to bring their children to one of the morning services. Indifference to attendance of Divine Worship can often be traced to the attitude of the parents, who through the summer months allow the impression to gain prominence in their minds, that because day schools are closed, therefore Church can be neglected. We sincerely hope that all will co-operate by trying to attend one service on the Lord's Day.

The whole parish joins with the Rector in extending to Mrs. Gittens and her children deepest sympathy in their sad bereavement.

Mr. Gittens will be greatly missed amongst us, particularly in the Men's Guild of which he was president. A loyal and energetic churchman, who by his example was doing much for the Guild and Parish.

That his dear ones will be sustained at this time by the Holy Comforter is our sincere wish.

ST. STEPHEN'S

The Rev. J. C. Matthews

Sunday Services are at 8 a.m., 11 a.m., 7.30 p.m.

Week-day Services: Monday, Thursday and Saturday, 8 a.m.; Wednesday, 10 a.m.

July and August will be vacation months for the Sunday School and Choir.

Baptisms: Verna Marie Selover, Jeannette Margaret Selover, Marslow Stanley Keitbach, Donna

CHURCH MESSENGER

Macine Baker, Lila Doris Fleet, Florence Mae English, Margaret Mary Currey.

Marriages: Gerald Hawkins and Florence May Algeo, on June 2nd. Walter Thomas Cram and Kathleen Manning, on June 21st.

The Willing Workers: The last business meeting of St. Stephen's Willing Workers for the season was held at the home of Mrs. Petherbridge. Amongst other items of business, the date of the Annual Bazaar was set for the first week in Nov., and it is hoped to hold it in the Community Hall. One of the things of interest planned for the Bazaar will be a stall of novelties from England. At the conclusion of business, a dainty tea was served by the hostess, and afterwards pictures of the group were taken on the lawn.

On the 15th of June the Willing Workers held a card party at the rectory, Mrs. Shropshire being convenor of refreshments and Mr. Petherbridge master of ceremonies. Honors went to Mrs. Young, Mrs. Petherbridge, Mrs. J. Swaffield, Mr. Bondreau, Mr. Buchanan and Mr. T. Davey.

The Choir: The St. Stephen's Church choir is about to close a very successful season under the leadership of Mrs. Swaffield. During the summer months there will be no choir or practice and Mr. Dodds will fill the position of organist for the holidays. Our membership has been agreeably augmented to a full number for each part. The boys' section also has increased and displayed a greater interest despite the loss of one of our best chorists—Edward Dykes. We are all hoping to have him back with us soon.

We regret the passing of one of our former members, Mr. Mallandaine, who died in hospital recently.

We hope all choir members will have a good holiday and come back in September again full of rejuvenated energy to commence another year to as successful as the last.

Our Boys' choir is slowly and steadily growing and great interest is being taken in the work. Our entrance test is a little stiff but most of the boys go through with it. They must attend at least four practices and be able to read music before they are allowed in the choir. A little encouragement from the grown-ups in the way of "Bun-feeds" would help things on, our boys are not allowed car tickets and some of them come quite a way.

St. Stephen's Sunday School recently held their annual picnic at Borden Park; we were very glad to meet so many of the mothers of the children there. Everybody seemed to have a jolly time, and thanks to the men attending, the sports went over in great style. Our grateful thanks go to all those who made donations, and helped with the work; also to those who made the transportation such an easy matter.

Sunday School will be closed for July and August, we hope to open again on Sept. 11th; will mothers please note the date.

ST. MICHAEL AND ALL ANGELS'

The Rev. J. C. Matthews

The Ladies' Circle entertained St. Matthew's W.A. on the afternoon of Thursday, June 23rd. Mrs. Phillips and Mrs. Warren were the hostesses and made the occasion a very enjoyable one.

St. Stephen's Rover Scouts paid a visit to the parish hall the same evening with a view to start a troop of Cubs. About 15 youngsters turned up

and there appears to be good prospect of success with the help of Mr. Max King as Cub Master.

A number of the Guides will be going to the Camp with Miss Helen Bruce. Sister Aquila is in charge of the Guild of St. Michael's Handmaids. An admission service was held on Sunday afternoon—the 19th—when five received the badge of membership.

ST. MATTHEW'S MISSION

The Rev. J. C. Matthews

The Sunday School picnic is to be at Elk Island Park. On the last Sunday before the vacation Sister Isobel arranged a special session in the afternoon to which the parents were invited. The hall was crowded for the occasion and the scholars acquitted themselves very well indeed.

ST. MARK'S

The Rev. C. Storey

Vestry: A series of telephone whists were held at various members' homes this past month, which proved to be very satisfactory both socially and financially.

Owing to the absence of our Vicar, who is at present vacationing in England, anyone wishing for special services of any kind would they kindly get in touch with one of the following men:

Mr. Bert Bladon, 11316 97th St., Ph. 73293.

Mr. G. Stretton, 10737 111th St., Ph. 21248.

Mr. F. Hayden, 10547 110 St., Ph. 26750.

On behalf of the congregation we wish to thank Canon C. F. A. Clough who so kindly took the last two evening services in June.

On July 3rd there will be a Holy Communion service with address at 9.30 a.m. The celebrant being Rev. G. P. Gower.

Choir: On June 3rd the choir held their annual banquet in the Peacock Room of the Shasta Cafe.

Owing to the departure of our Vicar, Rev. C. Storey, for a vacation in England, Mr. Bert Bladon, president of the association, presented him with a lovely black brief case. On behalf of the choir the president wished Mr. Storey God-speed and a very enjoyable vacation.

Miss Jessie Corlett, who has been our very capable and enthusiastic organist, was presented with a beautiful bouquet of carnations by the president.

We are very sorry and regret very much that Miss Corlett cannot remain with us longer but we all know that when she returns to Vermilion and her school she will carry with her some happy memories of the choir and its association.

We wish to thank Miss Corlett on behalf of the choir for her help and guidance in all musical matters.

Sunday School: The Sunday School held their annual picnic on Saturday, June 25th, at the South Side Park. Games and races were the main attractions of the afternoon.

We were very pleased, and wish to thank the mothers and fathers who came along with their boys and girls. It makes it so much more enjoyable when the parents take enough interest to come and meet the teachers, and also partake in the sports.

Some 90 prizes, candy and ice cream were distributed to the children and to make a good day better the weather was perfect. So all in all a wonderful time was enjoyed by old and young alike.

Some Common Religious Words—VII. Saints

By Rev. Ebenezer Scott, M.A., B.D.

Saint is one of the most purely religious words in our vocabulary. Yet, in the perversity of men's thoughts and speech, it has not escaped contamination. The satirical and contemptuous tone in which this holy word was applied to the Puritans of the seventeenth century, was not creditable to the Church of England. In modern speech, too, it often degenerates into the lowest form of slang,—a slang which is dependent on irreverence for its effect. To class saints with hypocrites is an unpardonable sin of language, almost a sin against the Holy Ghost. Our Church Catechism should remind us that it is God the Holy Ghost who sanctifies us,—makes us saints.

The most common application of the word, in its true and sacred significance, is to those who have departed this life, especially the brave soldiers and servants of the faith in ancient time. We may say that Saint is the highest degree which the Church has had in its power to confer. The Church of Rome continues the practice of canonization; and, from one point of view, it seems a pity that we have left this power exclusively in her hands. Is not Joan of Arc, for instance, a saint of our English story as well as of French? Though George Bernard Shaw calls her one of the earliest Protestants, we feel that he is right in accepting the title St. Joan, conferred on her by the Church of Rome.

But in the New Testament the word is also, and even in the first place, used of living persons. Saints, as a term, is almost equivalent to Christians. The ordinary members of any church are greeted as the "saints" of that church. All Christians, if they are true to their profession, ought to be saints. There is nothing sickly or sentimental in the title. Saints are those who are dedicated to Christ, holy to God; whose citizenship is in heaven, and who are yet in the midst of the world, purifying it with their presence, and devoting all their energies to the furtherance of God's Kingdom.

Finally, the saints of virtuous and godly living in the present time are knit together with the blessed saints of the past in the Communion of Saints. Therefore with Angels and Archangels and all the company of heaven, we laud and magnify the glorious name of Almighty, Everlasting God.



Church Attendance

One of the ever-present problems in our parishes, to a varying degree in different places, is how to get people to go to church. There are, everywhere, a number who, though nominally Christians, are frankly uninterested and never go to church unless it be very occasionally to attend a funeral or some special Service. But there are, also, many who are not indifferent to the Church and its welfare and who yet are extremely slack about attendance at Sunday worship. There is hardly a parish in which the regular church-goers are a majority of those who profess to be members of the Church.

The first step in meeting any problem is to try to understand it: and in this matter of church attendance the real reason why people do not go to church is in most cases, not the excuses which they make perhaps to their clergyman or their family, but the fact that they are not sufficiently interested in what the Church stands for. In other words, they do not care enough about God. Though they do not admit it to themselves, yet when it comes to the practical question of their religious duty or their own enjoyment, they choose the latter.

Now it may be objected that because a man does not go to church is no proof that he is indifferent to God. We often hear it said, "I can be just as good without going to church," or "I can worship God better amid the beauties of nature." Whatever elements of truth there may be in such arguments, they do seem to point to faulty conception of the duty and value of public worship, and the need of more definite teaching about the reason for going to church.

The first thing for which a Christian should attend public worship of the Church is that he may give to God that acknowledgment of Him and His love. If, as is unquestionably the case, our Lord intended His followers to be united in a visible society upon earth, it is the duty of every member of that society to be present at the regular meetings held Sunday by Sunday in honour of their Lord and Master. To be a good Christian implies living a good life, but it involves also,

membership in a visible society of which the very foundation is belief in God as He has made Himself known to me in Jesus Christ.

And that brings us to the second thing for which people should go to church, for the sake of others. There is tremendous value in meeting together for a common object and in support of a common cause. No movement can live and grow without it. If the State wants to stamp out a dangerous doctrine, it forbids the holding of meetings by those who are seeking to spread it. Enthusiasm for Christ and all that Christ stands for is inevitably weakened where professing Christians are slack about attending Sunday worship. Each one who goes to church adds something to the strength of the influence of the Christian religion in the community. He helps to increase interest and enthusiasm for the Church and its work.

He himself, as well as others, gains by so doing; and that is the third thing to go to church for. Of course it is possible for a man to go to church and come away no better for it. But if that is the case, the fault is in himself. The singing may not be very good, and the sermon may not appeal to him, but no one can go and join in the worship of Almighty God without getting some good from it,—some thought which will help him as he goes about his daily tasks, some influence which will strengthen and encourage him in face of difficulty and temptation. Whatever human failings there may be in the conduct of divine worship, God is a rewarder of them that diligently seek Him.

The one thing that makes the question of church-going so important is that it is one of the chief ways in which contact between the soul and God is kept and strengthened. God is everywhere; but in a special way, when we meet together in His House to worship Him, God reveals Himself to us and gives us of His Spirit. Nothing else than that can be the meaning of our Lord's words, "Where two or three are gathered together in My name, there am I in the midst of them." Church-going is lifted up on to a higher plane altogether when we realize that the presence of our Lord is promised to us there in a special way.

And that is true, above all, of the Holy Communion. That Service has always been held by the Church in the highest esteem and reverence because it is the carrying out of the one definite act which Jesus Christ told His followers to do in memory of Him. In that memorial our thoughts go back to the Upper Room in Jerusalem nineteen hundred years ago, where our Lord ate the last Passover with His disciples and then went forth to die. The Saviour who died is never for Christians one who is dead and gone. He is the living Christ, their Lord and their God. Unless we are blind to all spiritual reality, in that Service of all others we must be conscious of His Presence. There as in no other way do we find communion and fellowship with God.

If only Christian people would think more of the real reason for going to church, and of the loss not only to themselves, but to Christ and His Church, when they stay away, there would be less readiness to make it simply a matter of inclination and to let almost anything serve as an excuse for their absence. There is need of a higher conception of the meaning and value of worship.



The Budget System

My attention was called quite recently to an article in a Toronto daily paper with the heading in display type, **Budget System Has Failed the United Church**. I went on to read that a report had been presented to Centre Presbytery United Church in which the opinion was expressed that after 13 years of trial the Budget System has failed the Church at home and abroad. One speaker was quoted as saying that unless something was done about this question of the Budget, the Church would drift to destruction and ruin.

For some time I have been trying to point out that the Budget has not been an unqualified success in the Church of England. The serious reduction that has taken place in M.S.C.C. revenue is abundant evidence of that fact so far as that organization is concerned. There are several reasons that have contributed to this result. This Budget is an entirely indefinite and impersonal thing. It would take much more than ordinary human eloquence to create enthusiasm for a thing only known as a Budget. There is also this difficulty. The average layman, not having any intelligent idea of the object of this Budget, is apt to regard it as a sort of assessment imposed upon the parish and diocese by some external authority, and he resents the imposition. That feeling certainly does not tend to inspire generosity. The third and perhaps the most serious difficulty comes from the fact that in almost every case the money received by the diocese from the parishes in the form of Budget contributions, is received without any intimation as to how it is to be expended, and there are widely different views as to what proportion of this undesignated money is to be retained for diocesan purposes. Some dioceses assume that the proper method of procedure is to make diocesan claims a first charge, and if there is any deficit, it is passed over to the general missionary work of the Church. Some dioceses make an assessment upon every smallest parish and mission, and also upon the income from invested capital, and in that way they meet the expenses of diocesan management. Other dioceses take the cost of diocesan management out of the Budget. The question naturally arises as to why the smallest and most struggling parish in one diocese, should be asked to pay an assessment for diocesan overhead out of revenue for parish maintenance, while no such assessment is laid upon even the wealthiest congregations in other dioceses. Unquestionably the Budget system as it is operating at the present time is not an unqualified success.

—CURATE.

A Trysting-Place

By Archdeacon J. B. Fotheringham

A trysting-place, says the dictionary, is a place of meeting. That, like all definitions, is a bloodless thing. But behind the word is the romance of love and of trust. Robert Reid, an exiled Scot who lived in Canada, dying in Montreal in 1922, has the word in an unforgettable poem:

"But I'll warrant whate'er betide
A true heart there made tryst wi' ma ain
And the tryst-word was—"Kirkbride".

Kirkbride was the trysting-place where the lovers met. "Tryst" is just another form for "trust" and is akin to "troth" in the Marriage Service: "I plight thee my troth". (Imagine how the magic of words would be spoiled, if the bride-groom said "I pledge thee my trust".) The place where two souls become one, which Christ adorned and beautified with His presence in the land of Galilee is a trysting-place where man and woman pledge their trust, until death do them part.

Religion has borrowed the language of romance and although today such words may seem unreal to us they have been, in the history of saints of God, the distilled essence of devotion. The Song of Songs "I am my beloved's and my beloved is mine" would sound perhaps strange from the lips of a follower of Christ today, yet how often they have fallen from the lips of the countless host whose hearts have burned within them when they met Christ by the way. It may not be given to every one to feel this ecstasy of meeting, yet religion has its trysting-place where the soul plights its troth. Holy is the ground where soul meets soul and holy is the ground—be it by a burning bush in the desert, or on a throne high and lifted up—where the soul has audience with God.

But a trysting-place may be not only a joyous lovers' meeting, it may be a place of agony where the soul wrestles with God till the break of day. Jesus had such a place when He went out into the wilderness "to be tempted of the devil". There amid arid stones and in fierce hunger He met His God and found His soul. From that strange meeting-place He went out to face life's destiny. Every soul has such a tryst to keep where the issues of life meet in a conflict, big with destiny for God and the world.

"Without the city-wall" is another trysting-place where, as in Bunyan's picture, the burden rolls off the back of the pilgrim. In the hymn "Beneath the Cross of Jesus"—seldom sung but a favourite with many—is the very word itself, "O trysting-place where heaven's love, And heaven's justice meet." No longer is it a soul seeking of its own choosing a meeting-place with its Maker but God Himself appoints the place and Himself runs to meet the soul and offer His love.

And so from trysting-place to trysting-place the pilgrim-soul travels to meet the Divine Lover. By the strange alchemy of spirit the single soul is fused with others into one body, the Bride of Christ. Without spot or wrinkle or any such thing the Church triumphant is presented to the Heavenly Bridegroom on the day of the Church's last trysting-place.

That is on the heavenly side, but on the earthly side there are lovers' meetings and trysts to keep, and, if the light that never was on land or sea break beyond the darkness of the grave and gate of death, they can say in spite of death and severance "I have a tryst to keep with those who sleep".



The Trinity and Man

It is unfortunate that two endings are used in English for one idea, for it results in obscuring the similarity in meaning of two common and important words, *God-head* and *man-hood*. The latter, *man-hood*, means the quality and office of being a man. Every man possesses in greater or less degree the qualities of *man-hood*. *Man-hood* is an ideal; the qualities which go to create this ideal are found in unity in no one man, being vitiated by evil and partially destroyed in the soul of man. Only one man has successfully and perfectly obtained for himself the full unity of the qualities of the ideal manhood; though under every pressure to fail, Christ maintained in Himself an absolute purity of soul. *Man-hood* then is the collective good qualities found in all humanity but finding an abiding unity only in Christ.

God-head is the quality and office of being God. It is not however in any or the slightest degree vitiated through evil. So that the ideal God-head is actually and completely possessed by each divine Person. So that the fullness of

power inshrined in the God-head is possessed by each Person and that without confusion. For each Person possessing the fullness of the God-head with all its powers and qualities is in natural and complete agreement with the other two Persons. So that no confusion of aim or work can possibly arise to spoil things for God. Hence the unity of the God-head is eternally and inviolably preserved in God, the three-in-one.

Peace and unity with God; confusion and turmoil with man. Neither God nor man is satisfied with *man-hood*'s weakness and distress. In the ideal and actual unity of the God-head is life, in the failure to achieve the ideal *man-hood* there is death. Both God and man desire life not death. Hence the Bible has described in many and various ways the rules and laws of the life of God, and has pointed out very definitely that these same rules and laws are the only effective means by which life may be preserved. God does not ask of us in our lives anything to which in His life He does not bind Himself.

The first two commandments give a very good illustration. God respects and honours His own God-head. In Christ we know there is man-hood, with all the qualities united that create the ideal man-hood. Thus in the God-head now is found in Christ the ideal man-hood. Of that man-hood we are members, members now of God in sonship through adoption—adoption made valid by Christ when he assumed our man-hood and we were hid in God through Him.

The word "worship" means 'worthshape', that is, shape of worth or of value. Now if we replace 'shape' with the word 'life' we get the phrase "life of value or of worth". Thus when we worship God we are acknowledging and honouring the value of His life. We evaluate God, we might say, we set a price or a value upon God. Now when we evaluate a person we do not think in terms of material wealth but we are thinking of the worth of his life to the community, not with reference to material good, far rather with every reference to spiritual good and moral value. The life and work of John Bunyan is assessed at a far higher value than many much more showy lives. The saying of General Wolfe on the eve of death and victory that he would rather have written the "Elegy in a Country Church-yard" than be the conqueror of Quebec is very truly a case in point.

The God-head is one; is not shared, but is possessed in its entirety by each Person in the God-head. The three Persons are able to act as one, as eternally they do, because the Son is born eternally of the Father, who has had life in Himself from all eternity, and the Holy Spirit proceeds from the Father and the Son eternally. Thus the three Persons are eternally in each other and so one. And now in Christ man-hood becomes not as a person but rather as a person-hood. However, though man-hood is thus in the God-head, man-hood does not become God-hood, nor is man-hood lost in the God-hood, for man-hood is in the God-head through adoption, not by birth, nor by procession. Thus man-hood as a distinct person-hood is now added, of the Father's love and will, in Christ, through the Holy Spirit, to the personality of the God-head. God has thus accepted the gift of ourselves made by Christ in His man-hood upon the Cross. Thus it is that even as God would deny His very being if He were to offer worship to some God of imagination, so, too, man denies not only God, the Father, Son and Holy Spirit, but himself as well. And in denial in such form lies the end which is death. But in union with Himself through our adoption and potential and actual unity in Christ, God offers life. We now must respect, nay honour, that offered life.

—A. E. DAVISS.



Comments Original and Otherwise "Curate"

VITAL RELIGION

That is the subject of a splendid article by the Bishop of Bristol in *The Guardian*. After pointing out that there are two elements which must always be present in any religion that is real and vital, the qualities of permanence and life, he goes on to emphasize the fact that "It is the aggressive element in Christianity which we need to lay hold of today. There is a spirit of pessimism and deflatism abroad in the Churches, which is tempting Christians to isolate their religion from the unpleasant facts of life, and to use it as a place of safety to retire into, rather than as a weapon of offence. Almost all of us today need a great deal more of that side of Christianity which sets before us a clear cut purpose, the redemption of the world and the setting up of the Kingdom; a Christianity which has power in it, the power of the Spirit, who can make weak men strong, and cowards brave; a Christianity which while it withdraws us constantly into the secret places of God's presence, sends us out thence with renewed strength and courage to fight His battles in the world.

No one pretends that to practise such a religion is an easy business. It is infinitely easier and safer, to be content with church giving and devotional exercises. No one wishes for a moment to belittle their importance, but they are not enough. The world needs a Church militant today, a Church which is more concerned with the Christian message in its fulness, than with the minutiae of tradition and ceremonial use. Only

such a Church can fulfil its mission to the world. Only such a Church can ultimately survive."

And what an enormous amount of time and thought some Anglicans are inclined to spend in consideration of the minutiae of tradition and ceremonial use.

LIVING AT THE PUBLIC EXPENSE

I notice that Mr. Eric Cross, Ontario Minister of Municipal Affairs, speaking at St. Thomas, told his hearers that in the Province of Ontario there were 60,000 persons receiving old age pensions, 3,000 women receiving mothers' allowance, 10,000 children who were wards of Children's Aid Societies, and that the number of unemployed on official relief varied from 160,000 to 300,000. With this situation in his mind he made an appeal that

"Our young people should not get the impression that it is the duty of society to look after them. We must teach them through our schools and churches that they owe something to the State . . . We need the tradition of the United Empire Loyalists today. We need their spirit of patriotism."

In making that statement I suppose the minister was thinking particularly of those who are in every way qualified to do honest work, but who are content month after month, to live on relief money without making any effort to support themselves. The financial burden involved is serious, but the loss of self respect and manly independence is ten times more serious.

DOOMED PARISHES AND DOOMED DIOCESES

"A parish that exists for itself is a doomed one. Parishes that meet their missionary obligations and encourage their people to go beyond what is expected of them, have no difficulty in meeting local needs. That is a demonstrable truth, and yet there are scores of clergymen and vestrymen who have so little interest in the Church that lies beyond their parochial borders, that they might just as well be closed down for all the good they do in the propagation of the Gospel beyond their immediate neighbourhoods.

When the disease of "parochialism" spreads it becomes "diocesanism". This malady thrives of course because the bishop of the diocese where it prevails is simply a rector whose "promotion" has widened his vision to take in the area of a diocese, and who does not realize that he is a bishop of the Catholic Church, rather than of one particular diocese. As there are rectors who have refused to permit their vestries to give outside a parish until the money is in sight for every item on the parish budget, so too there are bishops who pare down the financial obligation their diocese should assume to support the general work of the Church until every diocesan need has been amply cared for."

So wrote the Rev. Clifford E. Barry Nobes in a recent number of *The Living Church*. Then he goes on to say that it is nothing short of scandalous that as poverty stricken a missionary district as the Philippine Islands contributes more each year to the general work of the Church than do three dioceses (not dependent missionary districts) within the United States of America.

All this has to do with conditions in the Church in the United States, but let no one imagine that all the "doomed" parishes are south of the boundary line.

REDUCING APPORTIONMENTS

When I read that the Bishop of Niagara had stated in his charge to Synod that the Executive had authorized an apportionment for the diocese that was less than that asked by the General Synod, I turned at once to the report that the committee on apportionments had made to the General Synod.

These apportionments are supposed to be based on the amounts expended by the parishes in each diocese for the maintenance of their own services. In the report I read that an apportionment based on the financial returns regarding these parochial expenditures for 1935 would work out at \$2,043 for the diocese of Niagara, but that the apportionment recommended by the Committee, and adopted by Synod was \$24755 for that diocese. Several other dioceses were allotted like substantial increases. On the other hand the dioceses of British Columbia, Fredericton, New Westminster, Rupert's Land, and Nova Scotia, were given equally substantial reductions. In one such case the reduction amounted to the tidy sum of \$7178.

If my memory is right these apportionments will come up for review at the meeting of the Board of Management in September, and I would venture to express the hope that they will be

carefully reviewed by the Apportionment Committee before presentation to the Board. Last year the arranged meeting of the Apportionment Committee was postponed for a Halifax tea party. That must not happen again. The Apportionment Committee must be given a definite time in which to do its work, and that time must be left undisturbed. If we are to have these apportionments, and grants based on them, we must try to make both apportionments and grants as equitable as possible. I am not here giving it as my opinion that the apportionments for the current year are not equitable. But I do say that the work of the Apportionment Committee at Halifax could not be effectively done under the circumstances.

PREVARICATIONS

That is the rather startling title of an article in an American Church paper, *The Witness*. And the equally startling fact is, that all those who are referred to as guilty of prevarication, are people who make at least some profession of being Christians.

The writer begins by pointing out that most of us clergy are not nearly so dumb as we look in our flat hats and round collars. He expresses the opinion that the average parson has more lies told to him than the average judge on the bench. Then he gives some samples of these lies that he has had to listen to.

"I love the Church, it means so much to me, I wish I could do more for it." This from a woman who gives 25 cents a Sunday, attendance occasional, and whose card club costs \$2.00 weekly.

"I would be glad to help but the fact is my time is fully occupied." This from a man who does find time for golf, Kiwanis, Rotary and poker.

"I have been sick on and off all winter." Yes, off week days, and on Sunday. The rector really ought not to read the social column. It is bad for his disposition and spoils his innocent and sympathetic look when he hears that one.

No doubt we parsons have all listened to these and such like prevarications. The remedy? There is only one really effective remedy, and that is to take the advice of that English Bishop who urged his clergy boldly to preach conversion to their people. Converted Christians do not indulge in prevarications and call them excuses.

PRESENT-DAY GERMAN CHRISTIANITY

What "German Christian" preaching is like was demonstrated recently at a funeral in a little town in Saxony. It was the burial of an old married couple who had died peacefully on the same day. The pastor, a German Christian, pointed out the peculiar and "Providential character" of this coincidence, and went on to say:

"That such a divine favour has been bestowed upon this couple is due to our Fuehrer, Adolf Hitler. Since he has come to power God's grace has visibly been with our people from which all grace had gone under the earlier regime."

The Nazis' aim is to assure that all preaching in churches should follow along these lines, and it is this style and manner of preaching the Confessionals are trying to keep out of the church.

(Continued on page 10)

GENERAL SYNOD OF THE NIPPON SEIKOKWAI

Tokyo. Peace and the quickening of efforts towards self-supporting dioceses was the general theme pervading the 19th General Synod of the Nippon Seikokwai (Holy Catholic Church of Japan). Two hundred Bishops, priests, lay delegates and other Church officials and delegates of the Woman's Auxiliary met in Kyoto, the See city of the Diocese of Kyoto, April 26-29, 1938. The ten dioceses of the Church, the missionary district of Formosa and a delegation of clergy from the Church in Korea, attended the General Synod which began with the Opening Service on April 26 and closed late in the afternoon on April 29.

Although in organization and sessions the Japanese General Synod resembled much the pattern of that of the American and Canadian Churches, this triennial meeting was of tremendous significance to the young Church of Japan. It was the first meeting of its kind held during a time of major crisis in East Asia, and secondly, at a time when the Church of Japan moves into the second fifty years of its history as an autonomous branch of the Anglican Communion. A year ago at this time the Nippon Seikokwai commemorated its Jubilee in a great three-day celebration in Tokyo. The Constitution and Canons of the Nippon Seikokwai were adopted in February of the 20th year of Meiji (1887).

Fifty-one years ago at that momentous time when the first Synod met to adopt its Constitution and Canons, the Church was represented largely by foreign missionaries, for in that day there were but two bishops, 13 priests, four laymen and six lay women, all foreign missionaries, and but two Japanese deacons and 25 Japanese catechists. Today, the General Synod was presided over by the Right Reverend Yasutaro Naide, Bishop of Osaka, as General Chairman, while the Presiding Bishop, the Most Reverend Samuel Heaslett, sat with the House of Bishops. Aside from the seven foreign missionary Bishops in Japan only one foreign missionary priest, the Reverend Canon A. G. Hutchinson of the missionary diocese of Kyushu, sat in the convention as a delegate. Bishop Naide is the one man actively engaged in the work of the Church in Japan who was a delegate to the first Synod of the Church in 1887 and attended this the 19th General Synod.

At the request of the missionary diocese of North Tokyo, its official name was changed to that of the missionary diocese of North Kwanto. Kwanto is the general name for the entire district which embraces Greater Tokyo and the surrounding prefectures. It is possible that South Tokyo may decide to use the name of missionary diocese of Yokohama, the city of Yokohama being its See city.

The general scheme for the hastening of self-support for the eight missionary dioceses of the Nippon Seikokwai was adopted and a committee will be selected from the several dioceses to bring in a more concrete plan. A thorough investigation is to be made as to the financial requirements necessary to make each diocese self-supporting. The adoption of the plan to organize a national Church property holding corporation

was a move in line with the general scheme for independence. Self-support is to be especially stressed by committees and publicity throughout the Church. The independent dioceses of Toyko and Osaka are called upon to take the lead in aiding the weaker rural missionary dioceses in this effort.

The General Synod approved the sending of an official Japanese Church delegate to the World Missionary Conference to be held in India in December, this year. Bishop Sasaki, Bishop of Mid-Japan, who so capably represented Japan at the Edinburgh Conference last summer was elected by the Executive Council to represent the Nippon Seikokwai.

A general plan was approved to form a committee to formulate a national Church Pension Fund scheme for the Nippon Seikokwai. All of the ten dioceses now have diocesan pension schemes and it is proposed to find a way to combine these several smaller plans into one strong, national Church Pension Fund.

The general statistics of the Nippon Seikokwai for the year 1937, released at the General Synod, show a gain of 10 ordained clergy, or 255 over 245 shown in 1936. Three new parishes were established during the year, making a total of 262 churches in 1937. There are 243 outstations reported for 1937, an increase of 36 over the 207 of 1936. A gain of 822 baptized members is shown for 1937, making a total of 46,265 members now on the Nippon Seikokwai rolls. The most significant and heartening sign of the onward progress of the Church in Japan is best shown by a gain of Yen 18,106.31 in contributions or Yen 251,947.09 for 1937.

The Woman's Auxiliary reported 245 branches in Japan with a membership of 3310 out of approximately 15,000 women belonging to the Nippon Seikokwai. An additional Yen 1,000 was undertaken by the women of the Church to further provide women workers in the missionary district of Formosa. Approximately Yen 50,000 per year is raised in various ways by the women of the Japanese Church to further the missionary cause in this Empire. Five hundred yen, or one-fourth of the cost of sending an eye doctor to serve in the Japanese Christian women's settlement in Peking for Chinese children was undertaken by the Woman's Auxiliary. Miss Hayashi of Osaka was re-elected President of the Auxiliary and Miss Kurokawa of St. Margaret's School for Girls, Tokyo, was elected as Advisor. Mrs. Yamaguchi and Miss Higaki of Tokyo were elected Secretaries and Mrs. Takagi of Yokohama and Mrs. Kikkawa of Tokyo, Treasurers. Mrs. Hana Kondo of Tokyo was elected Supply Chairman and Mrs. P. A. Smith of Osaka, Literature Secretary.

REUNION IN THE OLD COUNTRY

The matter of reunion apparently is not receiving very sympathetic consideration in England. The Baptist Assembly has declared itself in opposition to the scheme, and the President of the National Free Church Council has given it as his opinion that anything like organic union is impossible at present. The truth is, and it is a reproach to our common Christianity, that there is no strong desire for reunion on either side.

Diocese of Athabasca

Rev. S. W. Semple has been granted leave of absence for five months for further study in Toronto and New York. Congratulations to the following Rectors who by further study have been successful in Theological Examinations: Rev. Canon Pierce, first exam. for B.D., London University; Rev. W. Prior, final exam. for B.D., General Synod and Wycliffe College; Rev. A. F. Le Dieu, first exam. for B.D., General Synod; Rev. H. W. Lamberton, first exam. for S.Th., General Synod.

The Diocesan Synod was held at Peace River June 28, 29 and 30.

Peace River's first representative in the Alberta legislature and one of the north's oldest pioneers, T. Allen Brick, 73, died at the home of his daughter at Keg River on April 25.

He was the son of Rev. Gough Brick, first Anglican missionary in the north and winner of the Chicago international wheat championship in 1893. It was "Allie" who drove a team of oxen to Edmonton with the load of wheat that was to win the world title. He lived in the north most of his life.



Diocese of Quebec

It will be quite an innovation for the city of Quebec to find the Diocesan Synod meeting at Sherbrooke, although this is the logical place for such a gathering because of the large number of churchmembers living in the Eastern Townships—a district which is cut off from the St. Lawrence by an oasis of over a hundred miles—an oasis, that is, so far as the Church of England is concerned. Canon Hartley is Synod Preacher at the Service to be held in St. Peter's Church in the evening.

Sherbrooke was the scene of the Choir Festival attended by over 200 choristers of the Eastern Townships. Dr. S. H. Nicholson conducted the preliminary choir practice for Choral Evening in St. Peter's Church. Choirs were affiliated with the School of English Church Music.

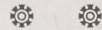
The installation of the Ven. Albert Jones as Archdeacon of St. Francis took place in the Cathedral recently. The Cathedral has raised \$4,000.00 for missionary and other objects during the past year and has received two interesting gifts, one a stone from the ancient Abbey of Glastonbury and the other a blue and gold altar frontal made from Coronation hangings used in the Abbey of Westminster.

The Rev. John Lowe of Trinity College, Toronto, conducts the Summer Services at St. Matthew's Church, Quebec.

Last year the Bishop asked the women to work for diocesan missions in the Gaspé and on the Labrador Coast. They consented and, at the annual meeting of the W.A. recently held at Coaticook, reported that \$800.00 had been raised for this purpose; that a Medical Clinic in charge of a nurse had been established on the Gaspé Coast, the W.A., the Church Society and the Provincial Government sharing the cost; that Mrs. John Price's Cathedral Group of Young Married Women have undertaken to provide supplies for the clinic's nurse who is a graduate of the Royal Victoria Hospital.

Girls' Festivals are being developed in the diocese under the joint superintendence of Mrs. Carrington and the Secretary of the Diocesan Girls' Auxiliary and already two festivals have been held and keen competition shown in winning the trophies. That greater efforts be made to enlist the girls of the Church in the great work of the W.A. was the hope expressed by Miss Pope who was re-elected President of the Diocesan Branch for the year. The meetings were held at Cookshire.

The various groups comprising the Guild combined for a successful bazaar. The reverent conduct of the Services and the use of ancient ornaments of the church is a feature of church life. The huge dam across the Saguenay at Isle Maligne is the centre of an outlying mission-station where Easter Communion was given by a visiting priest who travelled a distance to assist Rev. John Ford, the rector.



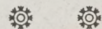
THE BIBLE SOCIETY

The Archbishop of Canterbury presided at the annual meeting of the British and Foreign Bible Society.

His Grace said that the longer he lived the more he was impressed by the perennial wonder of the Bible. Those old Books still spoke with living fire and living power to the learned as well as to the most simple. There they had the authentic warrant of inspiration, the authentic sign that the Spirit of the living God was still speaking to the world. He supposed that it must be taken for granted that the place of the Bible in their national life was not what it used to be. Unquestionably among their people, especially the young, there was a most lamentable ignorance of that Book. It was certain that if the knowledge and use of the Bible were to vanish from their land the whole soul of the people would be impoverished. The most obvious way in which they could offer thanksgiving to God for the Bible was to strengthen and support the Bible Society. To the clergy and laity of his own Church he would say that it was graceless not to make an adequate return for all the help which the Society had given to their work. The Bible was a sure Word from the eternal God. It ought to be an honour for all Christians to send forth that Word which, in the midst of all confusion, endured for ever.

The annual report told of another year of progress and undiminished activity in the circulation of the Scriptures. Despite a reduction of more than a million owing to the wars in China and Spain, 11,318,575 volumes were circulated in all fields—only 25,373 fewer than the previous year.

Perhaps the most notable result of the year is the circulation in China, where 3,031,000 volumes were sold. In Europe there was a distribution of 1,573,000. Canada had a circulation of 312,000. The work of translating the Scriptures into new languages has gone forward steadily. Twelve new versions have been added to the Bible Society's list of languages, bringing the total to 723.



Man is a quarrelsome animal, and the politician perhaps is the most quarrelsome of the species.
—The Prime Minister.



JULY

2. Visitation of the Blessed Virgin Mary.
3. **THIRD SUNDAY AFTER TRINITY.**
10. **FOURTH SUNDAY AFTER TRINITY.**
15. Swithun, Bishop of Winchester, 862.
17. **FIFTH SUNDAY AFTER TRINITY.**
20. Margaret, Virgin and Martyr of Antioch, 278.
22. St. Mary Magdalene.
24. **SIXTH SUNDAY AFTER TRINITY.**
25. **St. James, Apostle and Martyr.**
26. St. Anne.
31. **SEVENTH SUNDAY AFTER TRINITY.**

MOVING PICTURES FOR THE CHURCH

At the last quarterly meeting of the Editorial and Supplies Departments of the General Board of Religious Education a new venture was made. It was decided that a Film Rental Bureau should be established at 604 Jarvis St., Toronto.

There are very few religious films available either in the United States or England that are suitable for educational work. The Rental Bureau, however, will make very careful selection of a limited number of reels definitely on Biblical and religious subjects. It proposes also to have on hand some films of travel in Bible Lands, some on ethics and life situations and also some for entertainment.

The plan for the winter of 1938-39 is that a set of films sufficient for one evening's programme will be available with a projector for certain centres either in the city or in the country where electricity is in use. These will be at the disposal of a diocese or centre for a limited time and then sent on to the next centre. There will also be other films in the Bureau which may be rented for one day or longer, by any parish or organization which has a projector.

All the films will be silent and 16 m.m. Silent films are being used so that each operator may give his own interpretation in harmony with the views of the rector of the parish.

"Church Messenger" congratulates these Departments of the Church on this enterprise—the first of its kind in Canada and urges that the various dioceses and parishes take advantage of the opportunities it affords.



INVITED TO ATHENS

The Bishop of Gibraltar, the Rt. Rev. H. J. Buxton, has asked the Archbishop to include a visit to Athens for the centenary of the English Church there. It will be remembered that the Archbishop hoped to go to India for the Missionary Conference, but the Bishop of Winchester, Dr. Garbett, is now taking his place.

Comments Original and Otherwise

(Continued from page 7)

THE BIBLE AND THE CLOSET

During a call on a once confirmed Episcopalian I asked if I might have a Bible to make clear a position. "I'm sorry, but I don't believe there's a Bible in the house," said the lady. The next time I saw her, she said, "You know, I made an untrue statement to you the last time you called. I told you I didn't have a Bible. But sometime later I was cleaning out a closet and something hit me on the head and it was a Bible."

Obviously, the more Bibles in the closet, the less Bible in the head. Probably many people today would have to say "I don't believe there is a Bible around." Even though Christianity is not a book religion it is an historic religion and as such the valuable deposit contained in the New Testament should be known by Christians. Certainly one of the ways we may find God is through appropriating the experience of God as He has revealed Himself to the writers of Holy Scriptures. —H. ROSS GREER in *The Witness*.

DR. BUCHMAN

A London cable announces that messages of congratulation literally poured in to Dr. Buchman, leader of the Oxford Group, on the occasion of his birthday, when he was the guest of honour at a party tendered by the Countess of Antrim. Included in these messages was one from Right Hon. R. B. Bennett, and another from the Archbishop of Canterbury, who congratulated Dr. Buchman on "the great work which he has been able to achieve in bringing multitudes of human lives under the transforming powers of Christ."

It is somewhat of a puzzle, is it not, to find the Archbishop of Canterbury so warmly commending a work about which so many people are critical.

OUR MISSIONARIES IN CHINA

From the report of the Bishop of Honan for the year 1937 I have made the following quotation. "The voluntary and firm determination of the missionaries to stay put at their several posts of service throughout the whole country, has made not only a most valuable and timely contribution in meeting the desperate needs of the Church and the nation, but has also made a profound impression on the mind of the whole people and the Christian community. Never before have their presence and service been so deeply appreciated as during this time of national crisis. What has been true of the missionaries in general, has been also true of the missionaries of the Diocese of Honan."

The Government of China has given practical evidence of its appreciation of the work of the missionaries by removing all restrictions upon the teaching of religion in Christian schools.

More recently a cable has been received saying that Trinity Church, Kaifeng, and the Women's Guild Hall have been badly damaged but that workers are safe.



The more one studies the attitude of the younger generation in England to religion, the less is one inclined to accept rash prophecies about the decay of Christianity.—Dr. A. W. Harrison.



One Communion and Fellowship

July

"Thou thrice denied, yet thrice beloved,

Watch by Thine own forgiven friend;

In sharpest perils faithful proved,

Let his soul love Thee to the end.

"The pastoral staff, the keys of Heaven,
He held till days of gray-haired might,
Then from his cross he sprang forgiven,
To follow JESUS out of sight."

—Rev. John Keble.

"For all Thy saints, a noble throng.
Who fell by fire and sword,
Who soon were called, or waited long,
We praise Thy name, O Lord.

"For James who left his father's side,
Nor lingered by the shore,
When softer than the rippling tide,
Thy summons glided o'er.

"Who stood beside the maiden dead,
Who climbed the mount with Thee,
Who saw the glory round Thy head,
One of Thy chosen three."

—Cecil F. Alexander.

Properly Peter is a saint of June, June 29, but we left him over to July, which has only St. James. Leaving out the One for whom the Gospels were written, St. Peter is mentioned more often in that sacred story than any other. To tell of all the incidents in which he figures would be to quote most of the Gospels. St. John alone tells us of the first call, at the Fords of the Jordan, when, the day after the baptism of our Lord, John was speaking to two of the young men who were following him, Andrew and young John. Seeing our Lord passing, the Baptist cried, "Behold the Lamb of God", and the two left him to follow JESUS, Andrew hasting to fetch his own brother, Simon, to whom our Lord at once gave the name, Cephas, or Peter, a stone, or rock.

The brothers seem then to have returned to Galilee, and to their fishing; it was some months later when our Lord came to Capernaum, and Peter, with Andrew, James and John, were called to leave their nets and become "fishers of men". This second call, following the miraculous draught of fishes, is recorded in all of the first three Gospels, and Raphael made it the subject of one of his great cartoons; many of us have seen a copy of this.

"The glassy lake. The vista of the waters and the mountains, receding into the dreamy infinite of the still summer sky. Softly from distant shores came the hum of eager

multitudes; towers and palaces slept quietly beneath the eastern sun. In front, fantastic fishes, and the birds of the mountain and lake, confessed His power who sat there in His calm godlike beauty, His eye ranging over all that still infinity of His own works, over all that wondrous line of figures, which seemed to express every gradation of spiritual consciousness, from the dark self-condemned dislike of Judas's averted and wily face, through mere animal greediness to the first dawns of surprise, and on to the manly awe and gratitude of Andrew's majestic figure, and the self-aborrent humility of Peter as he shrank down in the bottom of the boat, and with convulsive palms and bursting brow seemed to press out from his inmost heart the words, 'Depart from me, for I am a sinful man, O Lord.'

"Fear not, from henceforth thou shalt catch men," the Master said, for Peter's sinfulness could not have been enough to cripple him for service. He became an Apostle, and on every list of the Twelve his name is first; he made mistakes, yet undiscouraged went on speaking and acting. He tried to walk on the water, wishing to follow Christ there. He was one of the chosen three at the raising of Jairus' daughter, and at the Transfiguration; there it was he who suggested that they remain on the mount.

The outstanding incident in St. Peter's life is his great confession. The Lord had asked His



St. Peter and St. John before the council.



St. Peter.

same day, when Peter started giving his Lord "good advice", he was told, "Get thee behind me, Satan." If the rock on which the Church was to be founded was Peter, he could never have been called such a name. It seems clear that it was his confession which was and always must be, the foundation of the faith of our Church.

The sad story of the triple denial is too well known to need repeating here; when I noticed that many of our churches in England had above them instead of a cross, a cock, I was surprised, but was told it was to keep those worshipping there from self-confidence; if Peter could deny his Lord, what of us? Without divine help not one of us could stand.

Then we pass on to the loveliest of the Resurrection stories. Peter had been pardoned, for on that first Easter Day the risen Lord had come to him, but we have no record of that meeting; it was too holy for words. Then in Galilee Peter and six others went fishing. They had no orders, and for Peter to wait doing nothing was an impossibility.

In the grey light before the dawn a Man hailed them from the shore, and they, following His directions, found their nets laden with a multitude of fish. John, quickest to know his Master, whispered, "It is the Lord," but Peter, quickest to act, no matter if wise or foolish, plunged into the sea, to swim to his Lord's feet. Then, by another fire of coals, he who thrice denied was thrice called upon to confess his love to Christ.

Through the first chapters of the Acts Peter is the prominent figure, then he gives place to St. Paul, and we have only tradition to tell us of his later years. On his deliverance from prison the "another place" he went to may have been Rome (Acts 12: 17). Certainly a Church was founded there before the arrival of St. Paul. St. Peter went about preaching, having his wife with him (I. Cor. 9: 5); her name is said to have been Perpetua, and her daughter's Petronella. In the black days of Nero's persecution Peter is be-

lieved to have been crucified, head down-wards, at his own request.

"Then from that cross he sprang forgiven
To follow JESUS out of sight."

July 25 is the day the Church keeps in memory of James, Apostle and Martyr. He seems to have been a silent man. One of the first four, he was one of the three our Lord chose from among the Twelve, when He wished to take any into His special confidence. Peter was the most fitted for leadership, John was the Beloved, but James certainly had some striking characteristic to draw him so near to the Christ, some spiritual leaning that made him chosen.

It also marked him out in the early days of the Church as Peter's equal in leading this new religion. Yet the record in the Acts would make us think rather of Peter and John. Herod Agrippa I, the third Herod, came to snarl at Christ and His people (the first Herod had plotted to slay the Holy Babe, the next had helped in the mock trials of the Passover Day, and the third, grandson of the first, began a second persecution). James, as an outstanding Christian, was arrested and beheaded. He is the only one of the Twelve whose martyrdom is told of in Holy Writ. At the same time Peter was imprisoned, but delivered by an angel. This was probably on July 25, 44 A.D.

Some fifteen years before, Salome, the ambitious mother of Zebedee's sons, had asked of Christ, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

He answered, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

And in their ignorant pride they answered, "We are able."

Perchance James remembered that boast when he was led out to die. Because Christ was with him he was ready to meet death gladly in the prime of his manhood. Indeed as we read the stories of the martyrs we learn of the heights it is possible for our humanity to attain. And so we keep their names on the calendar of our Church.

"Martyrs and Saints, each glorious day

Dawning in order on our way,
Remind us how our darksome clay

May keep th' ethereal light our
new Creator brought."

Browning confirms this. . . .

"What all

From heavenly John and Attic
Paul,

And that brave weather-battered
Peter

Whose stout faith only stood
completer

For buffets, sinning to be pardoned,

As, more his hands hauled nets,
they hardened—

All, down to you?" and I, may be?
ay, all are called to be
the saints of God.



St. James, the Apostle.

One Hundred Years Ago

Ordination, Quebec: The Rev. H. D. Sewell, M.A., Travelling Missionary in the District of Quebec, was ordained priest and Mr. John Johnston, to be missionary, Bay of Chaleur, District of Gaspé, was ordained deacon by the Bishop of Montreal in the Cathedral Quebec on Whitmonday, 1838. (The Church.)

Royal Institution for Advancement of Learning: Office of Secretary of Province of Quebec, 13 June, 1838. The Bishop of Montreal to be President or Principal of the Schools of Royal Foundation to be established for the advancement of learning in the province.

Letters Patent to Bishop of Montreal conveyed to him the general power, during the vacancy of the See of Quebec, to exercise the episcopal duties and functions of the said See or diocese appertaining and belonging, until a new Bishop thereof shall have been appointed and consecrated and shall have arrived within the limits of the said See. (Bishop Mountain to Secretary-in-chief dated Marchmont, Quebec, 6 June, 1838. Public Archives, S Series.) Note: Bishop Mountain carried on his episcopal work, under these letters patent, until 1850, when he became Bishop of Quebec.

Montreal and Lachine: Rev. John Bethune, D.D., Rector of Christ's Church and Rev. D. Robertson, Assistant, perform Services on Sundays at 11 a.m., 1.30 p.m., 3 p.m. in Christ's Church; at 7 p.m. in National School House; at 10.30 a.m. at Lachine; and also visit five hospitals and three schools. Baptisms 154, Communicants 700.

S.P.G. Grants: Secy. of S.P.G. to Bishop of Montreal, 6 June, 1838. Grants were made towards new church in Upper Ireland, Megantic, L.C.; to Rev. R. R. Burrage of Quebec District who is being replaced by Rev. H. D. Sewell; to Rev. W. F. Harper of Newcastle District; to Rev. J. C. Usher of Brandtford, U.C.; a pension to Rev. Mr. Salmon.

St. Regis Indians, Cornwall, U.C.: Rev. Geo. Archbold reports that five Indian boys of St. Regis are being sent to Cornwall to be educated under his supervision.

Rev. Wm. Bettridge: Rev. Wm. Bettridge, London, to the Archdeacon of York. Reports that the "Propagation Society" has determined to send out forty missionaries immediately to the North American Colonies. His application to the Archbishop for a "Queen's Letter" has been successful, the proceeds to go to the "Propagation Society" for the above purpose. Two matters—the appointment of a Bishop and the settlement of the Clergy Reserves—are still to be settled. Urges the importance of petitions to Parliament, with tens of thousands of signatures.

Tells of the meetings he has been holding in England. Is preparing a petition to Parliament and urges that one be prepared and signed in Upper Canada and that the Archdeacon bring it over. June 26th and June 9th, 1838.

Beverley, U.C.: Letter, Rev. F. Tremayne, Charlestown, to "My Lord Bishop". Has heard that the site of the church of Beverley has been

deeded for the entire use of the Church of England and forwarded to the late Lord Bishop of Quebec. Asks for some pecuniary help "that is consistent with the rules of the church". Reports the glebe connected with this charge as being in the hands of Mr. Elms (the last missionary in charge of this station) ever since his degradation and hopes this farm could be obtained as a place of residence which "would considerably assist". June 21, 1838.

Queen Victoria's Coronation: Wednesday last, being the anniversary of Her Majesty's accession to the throne it was observed in the Episcopal Church at Belleville, Rev. John Cochran being the preacher. The Rifle Co.'s flag flew from the steeple. On 28th June at Cobourg the town was brilliantly illuminated in honour of the Coronation. Bonfires, firing of cannon, and discharge of rockets testified the ardour of devotion felt to our youthful religious Queen. (The Church, 30th June.)

Cobourg, U.C.: Rev. A. N. Bethune, Incumbent, St. Peter's Church. The congregation have liberally supported the Travelling Missionary Fund of the District and the S.P.C.K. Branch Committee of District. Mr. T. S. Kennedy, Catechist, a student in divinity, conducts Service at Colborne and in Hamilton and Haldimand Townships. Baptisms for year 123. Communicants 188.

Mr. Waddilove's Benefaction. The Rev. R. D. Cartwright, Assistant Minister of St. George's, Kingston, (in a letter to the Ulster Times). There are at present 60 clergymen in U.C. of whom only one-third receive as much as £170 per annum.

Two are paid by the generous exertions of the Rev. Mr. Waddilove of Beacon Grange, Hexham, nephew of the late Bishop of Quebec; three are supported by the Toronto Society and three by the U.C. Clergy Society of London, Eng.

Tecumseh: There are 150,000 members of the Church in U.C. In 1831 Mr. Cartwright visited Tecumseh and held Services there finding 34 communicants. Now Mr. Osler is established there since June, 1837 and is supported by the U.C. Clergy Society. 100 extra clergymen are needed in U.C. (The Church.)

London Township Sunday School. The school organized in the 7th Concession by Mr. James Parkinson, Secy., under the Rev. Thos. Greene's direction is described in "The Church" (29 June, 1839.) The enrolment is 108 scholars who committed no less than 13,490 verses of Scripture to memory commencing with St. Matthew V. and who were taught church principles. Mr. Greene's departure is deplored. The congregation here will suffer.

Manitoulin, U.C.: Rev. A. Elliott, Tuscarora Parsonage, to the Archdeacon of York, giving his recollections connected with Sir Francis Head's Treaty with the Indians at the Manitoulin Islands in August, 1836. June 12, 1838.

Sam'l P. Jarvis, Chief S. I. Affairs, Toronto, to the Archdeacon of Toronto, concerning the mission at Manitowaning, Manitoulin Island, and

the advisability of having a schoolmaster and a surgeon as well as a missionary, Rev. Charles C. Brough. June 7, 1838.

Ven. J. Strachan to the Rev. James Padfield, offering him the post as missionary to the Indians on Manitoulin Island. June 9, 1838.

T. G. Anderson, Coldwater, to the Archdeacon of York. Regrets that "from want of proper exertions on the part of Gov't." most of the Indian settlers on Manitoulin Island are Roman Catholics. Urges the employment of a medical gentleman, fearing small-pox and recommends Dr. Darling. July 4, 1838. (Strachan Papers.)

Red River Indian Church: Rev. David Jones to the Secy. of C.M.S., London, dated Winnipeg, 13 June, 1838.

Rev. Mr. Cockran to breakfast; afterward we set off together for the Indian Settlement. The road from the Stone Fort, for the first four hours, winds about clumps of oak, aspen, and poplar, in a most beautiful manner. After this, the land becomes swampy, so that riding becomes very disagreeable. About eleven we arrived at the point of the river opposite to which the locations have been made. The river here is truly magnificent, being a quarter of a mile in breadth and sixteen fathoms in depth. Above the Settlement it is divided by an island. The church is a very beautiful object.

We sauntered about for a couple of hours; and I was much delighted with all I saw. Though so near the lake, their crops were equal, if not superior, to those of any other part of the Colony. Their houses were well constructed of oak and pine, of which there is an abundance in the vicinity. Everywhere we met with smiling countenances: most of which were known to me, from having been among my Indian Assemblies above, before this place was formed. Many were in active preparation, crossing their carts and oxen, in order to proceed to the buffalo-hunt.

I was surprised at their dexterity in the use of the axe and the hoe. They have cleared an immense number of oak stumps from their ground; and their little enclosures looked respectable, and well fenced. They build their own houses; of which many are well jointed. In a great many instances, they make their own carts, and of course what little furniture their houses contain. Here, then, is a great principle, fully and plainly established; namely, that the Indian may be civilized, has been civilized, and is willing to be civilized.

We called upon the old Chief, Pigwys, and found him in his comfortable log-house, surrounded by a small but snug enclosure, sown with wheat and barley. He said he was anxious to speak a few words to me, in consequence of having given me a Calumet, or Pipe of Peace, some days ago, at the Stone Fort, in order to be presented to the Directors of the Church Missionary Society when I got to England.

"To the friends of the Red Men over the waters, I send you a pipe and a stem. The stem, according to Indian custom, personifies, or stands in the place of, the one who sends it; and it ratifies and confirms the message which accompanies it."

"Tell them I am getting old, but have not taken leave of life; but I know I must soon die. I have embraced the White Man's Religion, and mean to hold it with a firm hand to the end. My son, George Prince, sleeps by your Church; and I mean to sleep by his side."

"Tell them my place is now getting very different from what it was. A church is now built among us, and we go to it to hear the word of life; but we want a Minister to dwell among us, and to watch over us. I have said all I can to the Indians about changing their ways, and hearing the word of life. While some hear, many turn away. Perhaps they will listen to him. Tell them to send me a Teacher."

I told him that I would faithfully discharge his commission to the Society; and that I felt confident a Clergyman would be fixed at his Settlement.

Here the jungle is already cleared—here a congregation, devout and attentive, gathered from among the heathen,—here is a neat, commodious church, quite completed. We consider preparing a dwelling-house.

When our conversation with the Chief was at an end, we proceeded to Church, where a congregation of 200 were collected.



Diocese of Saskatoon

Convocation was held on May 5th when seven young men were made graduates of the college. One of them, Arthur Moses, is an Indian and received a tremendous ovation from the audience. The principal's report was read by Canon W. A. Ferguson and the address given by Rev. N. Willison, president of the Lutheran College. Rev. Basil Saunders was admitted as a scholar in theology. At the meetings of the senate, board of governors and statutory council of the college, plans were made for the due observance of the jubilee of the college in 1939 and hopes were expressed that the college building would be enlarged to cope with the increasing demand for students and graduates.

The college was honoured on May 9th by a visit from its official visitor the Governor-General of Canada. The Governor-General was accompanied by Lady Tweedsmuir and was welcomed by the Chancellor, Principal and staff and members of the governing bodies of the college.

The missions and parishes of the diocese are, at the time of writing, by no means filled. A successor has to be found for Mr. Beattie, and Mr. Dagleish having withdrawn his acceptance of the parish of Maymont, there is urgent need of an incumbent for that place. More students than have been allocated could easily be used. Young men looking for strenuous but satisfying work would do well to get in touch with diocesan authorities. Financing a vast missionary diocese on slim resources is anything but a picnic. Cars of ancient vintage are in constant need of repair, and those who desire to have a part in the building of the Church in the West can help tremendously by donations to the mission funds of the diocese.

A Will and a Way

By Effie Butler

"Dear, old Aunt Jane," said Mr. Meadows approvingly.

His wife looked across the table at him in a very thoughtful manner.

"I've not seen her," she said, "for over twenty years, not since we were married, Jim. It was good of Aunt Jane to remember me in her will. Two thousand dollars is quite a sum of money."

"It would more than buy that car we have been wanting so long," said Edgar.

The girls made numerous suggestions about dances, frocks, and holidays, but Mr. Meadows silenced them all.

"Don't get any of that nonsense into your heads," he said sharply, "when the business requires so much extra capital."

But Mrs. Meadows did not join in this general conversation of the family. Her eyes were fixed on the calendar that was hanging on the opposite wall, and she read and re-read the day of the month that was written there. It seemed to interest her, and not without reason, for it was her birthday. She was thinking what an odd coincidence it was that this money should arrive as an unexpected birthday gift. No one else had remembered it was her birthday and she did not mention the fact. The others always had so many things to talk about, and she had adopted a habit of silence of late. But when at last she awakened from her thoughts to realize that they all, husband, son, and two daughters, were spending her little fortune, she suddenly felt a wave of irritation. She realized again, as she had often done before, that she was becoming a cipher in her own home, useful yes—and loved, but very much overlooked.

This was the first time her birthday had been entirely forgotten—her birthday, and she had always been so careful to remember every other family festival.

She awoke, with a start, to this family discussion that was going on about her.

"Yes, my boy," her husband was saying, "you see, if I work up these new departments our two thousand dollars will, in a couple of years, buy far more than the car you've set your heart on."

"He need not set his heart upon having it," said Mrs. Meadows abruptly, "the money is mine."

The family all turned and stared at her, it was so unlike mother to assert herself like this.

"The money is mine," she repeated slowly noting how she had startled them all.

"Of course, Mother," said all the children without very much enthusiasm. "Of course," her husband agreed, "but we will talk about that later, Mary."

She knew her husband exactly. She knew it was his way of saying they would not argue before the children, and she knew by the set of his jaw he had no thought of the money being spent in any way but in the business.

She had never opposed him in any serious matter but she knew that here was her chance, before the children.

"The money is mine!" she repeated firmly. "Jim, you can have half for the business, and Edgar, Grace, and Jean can have twenty-five dollars each: as for the rest, that is my affair."

Mr. Meadows pushed back his chair.

"Well, I must not miss the next car," he said. "We shall have plenty of time to talk this over tonight, so good-bye!" And he was gone.

But Jim Meadows did not get a chance to thresh it out with his wife that evening, for he returned to find his wife gone.

There was nothing sensational in the matter. Mrs. Meadows had left her household in perfect order. Grace, who had just finished her domestic science course had often wanted to try out her methods of housekeeping. Since Edgar had gone to business and Jean was in the last year of high school, she was not leaving a flock of irresponsible children with no one to care for them. No! in the most sensible and business-like manner she went to the family banker, arranged to transfer half the money to her husband's name, and then



"Jim!" she cried.

decided to go at once to the country for a week's rest and change.

"As a birthday present to myself," she remarked to her husband in an explanatory note. This rather irritated him when he read it, but there was nothing to do but accept the inevitable.

Mrs. Meadows's week lengthened into two weeks. Since everything was going so well at home she decided to take a good rest—the first real rest she'd had from the family since she was married.

Grace soon got tired of her new task. The novelty had worn away. The work was far harder than she had anticipated and even with all her science certificates she could not keep house on the sum her mother did. When she made more frequent appeals to her father for funds, she received many caustic remarks about science making the money fly, which annoyed her greatly. Edgar and Jean soon found that what they gained in extra freedom they more than lost in other privileges. Somehow the whole house was very lonely and out of gear. They were more than delighted when Mrs. Meadows wrote to say she was leaving the country that week and would be home shortly.

"Grace, you will have to have a spread to welcome mother home," suggested Edgar. His father was interested in the idea, and they all got quite excited.

But by the very next mail their plans were dashed to the ground. Mrs. Meadows wrote to say she was quite run down. Her doctor had prescribed a trip to the sea coast. So by the time her letter had arrived she would be away on a very pleasant tour of the eastern sea coast. They need not worry about her as she had discovered their old friends the Donaldsons were going and she booked up in a hurry so she would have their company.

Mr. Meadows threw the letter over to the children and left the room without a word. The Donaldsons were old friends and he had always tried to cultivate their friendship. But it was abominable for a wife to act like this. Would he refuse to take her back? Then with an uneasy mind he remembered that if Mary worked half as hard anywhere else, as she did at home, she could earn an excellent salary any day, and have more leisure, more money, and less worry than she did at home. He shrugged his shoulders and sat down for a lonely pipe before the fireside. The young folks as usual had their engagements. He hated the thought of all the nights of loneliness. To be sure he did not bother to talk to Mary of late, but then she was always there.

"I'll go out," he decided. "I'll stay late." When Mary comes home to find the bad habits I've formed she will be sorry." He got up, yawned, poked the fire and sat down again.

"I won't bother to go tonight," he said. "I'm getting old, I guess. In fact I'm middle-aged . . . and more!"

After her trip Mrs. Meadows still delayed her return. First she went home with the Donaldsons for a few days. From there she went to visit an old school friend who lived in that part of the country. At last she wrote to say when she would really be home.

"I feel ever so well now, and quite fit for the monotonous round of daily tasks," she said, "but I am going to have one more fling. I'm going

to have a sentimental tour back to the little village where we first met, Jim; and just to make my girlhood more real to me, I shall go back as Miss Clare again. But I will be back with you all again, Saturday week, for certain."

Mr. Meadows was more than indignant.

"Saturday week!" he exclaimed. "Why, that will make it three months: three months to the day!"

"Just the time you were in Vancouver, Dad," said Edgar.

"That was an entirely different matter," his father replied shortly. But he finished his breakfast in silence and flung out of the house without another word.

"Regular old bear, he's getting," said Jean. "I'll be glad when mother gets home again!"

Grace was not at all surprised when on Saturday her father suddenly announced his intention of taking a week off. He gave his final instructions and concluded:

"And I may possibly meet your mother and travel back with her a week from today, but I don't know."

"Don't know!" muttered the wise young lady when his back was turned. "Why, it's the very thing you are going for!"

It was late on Saturday evening when a stranger stepped off the train in the little village of Deepdale. He went to the village inn and asked rather anxiously if a Miss Clare was staying there, only to learn that Miss Clare had been staying in a cottage in the village for the past few days.

Jim Meadows hesitated. To go and claim his wife would make her appear ridiculous before her friends. To stay here alone seemed absurd, but in the end he accepted the inevitable and settled down to a bachelor life at the inn.

He did not see Mary till the following afternoon. Then, all unexpectedly, he met her face to face in the pine-woods. For a moment he did not know her. The months had worked a miracle. Her rather thin, careworn face had grown round and soft and young again. She held herself more erect. She wore a simple brown wool suit, just suitable for a country walk, yet somehow quite different from the dull middle-aged garments he had seen her in of late. She carried a soft brown felt hat in her hand, and the sun burnished her bright hair, which shone as it had done when he first knew and loved her.

He had meant to meet her with reproaches, but somehow the very sight of her took away his self-possession. Suddenly she saw him and after one start of surprise she came to meet him in the friendliest way with her hands out-stretched.

"Jim!" she cried. But when he would have kissed her she drew back in sudden confusion. "No!" she said. "No! I am Mary Clare here!"

He laughed awkwardly.

"Surely a man can kiss his own wife?"

"I came here just for a few days to get back the old feeling," she said simply. "I told you I was coming in my maiden name. YOU . . . you must not spoil things, Jim!"

He stared at her in amazement.

"One can't go back," he said.

"It's only a game," she pleaded. "Don't spoil my game!"

His face softened.

"I won't, Mary; I promise faithfully I will not, if only you promise to let me stay and play too!" She hesitated, then yielded.

"Well . . . you may stay," she said.

And then began for the man one of the happiest, yet one of the most tantalizing weeks of his life. Here in this little country village with all its rustic beauty, where long ago he had first met his wife, they met again. Once again he found himself wooing her as he did when they were lovers in those distant days. Rest, change, a little care and thought, with the expenditure of just a little money, had brought back to his wife the beauty he had almost forgotten, or had thought gone forever. And he began to wonder uneasily if he were too plain and uninteresting to keep the love he had always taken for granted . . . too much for granted, he now saw.

No one remembered them in the village; it was only on a visit to friends, long since gone away, that they had met. All the villagers, with rustic curiosity, came to the conclusion that they were witnessing a middle-aged love affair. More than once when Mary thought she would go for an early walk alone, to avoid her husband for a time, she was betrayed by someone who wished to help on the affair.

By mutual consent they avoided talking about the children. Not once did they mention the home relationships, and family details; but just played the game—the game which they had played more than twenty years before, and which had bound their lives together.

Sometimes he feared he had lost her love forever. Sometimes he wondered if he could regain her love and trust.

"But I did nothing, Mary," he would plead. "I've tried to make you happy. I've tried to make you glad you married me. I've tried to be a good husband!"

"No; you did nothing," she agreed; "nothing except . . . well, you expected me to lose my identity in yours. So I did, but now that I have regained it again, I mean to keep it."

"Do," he urged as he watched her with admiring eyes. "Your identity is too good to be lost."

She laughed. It seemed so queer and unnatural for Jim to talk like this, this quiet, stodgy, business-like Jim she had grown so accustomed to, in the more recent years of her life.

"Oh! I will be as good a housekeeper as ever. I will be as good a wife and mother. You will be just as comfortable and happy Jim," she said.

"I don't want you to be as good a housekeeper!" he exclaimed. "I want you always to be as you are today Mary; then I shall be happy." And Mrs. Meadows looked very pleased.

What a wonderful week they had together back in the little village where they first met. Jim Meadows found that his wife was really a very clever woman. She had so many interesting things to relate about the weeks she had spent at the sea-shore. She had met many interesting and congenial folks who had helped her to regain a lively interest and enthusiasm about all the world again.

The very last day of the three months came. The time for the home coming was very near. Early in the morning they walked to the bridge—the little rustic bridge deep in the heart of the pine-woods where he had kissed her first many years before.

"Do you remember?" he asked.

"I remember," she told him; and there for the first time she let him kiss her again.

They were very quiet as they travelled home together that day. It seemed as if the dull familiarity of the long years had suddenly been wiped away, they might almost have been strangers. Once she let her hand rest on his, and he raised it and kissed it almost humbly.

"I expect the children will all be waiting for us she said," as the taxi neared the door that was so familiar to her. But she was wrong.

The whole house was gay with flowers—flowers everywhere, and everything was in perfect order. The fire glowed brightly, and a meal was spread in readiness, but the place was deserted.

"A note from Grace?" said her father picking it up. "What does it mean?"

"Welcome home from THE THREE! We guessed you and Dad might like an evening alone, but we'll all be home early tonight."

"That was Grace's doings!" Mr. Meadows replied with sudden insight. "I guessed she was falling in love herself; and now—now she understands just how I feel!"

"His Name" Movement

His Name is called The Word of God: King of Kings, and Lord of Lords (Rev. 19: 13, 16).

"But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

The Lord Jesus Christ here tells all believers in Him that they must first receive the baptism of the Holy Ghost before they can become witnesses for Him. The spiritual value of the Book of the Acts cannot be overestimated. It is the record of a Spirit-begotten, Spirit-filled, Spirit-guided Church. There were Christians before Pentecost, but it was on the great Day of Pentecost they were constituted the Christian Church by the Descent and Baptism of the Holy Spirit. We are made Christians by the Baptism, but we are made Christ-like by the Infilling of the Holy Spirit. Both blessings were given at Pentecost: but, whereas the Baptism is once for all, the Filling is oft repeated. (Acts 4: 31.)

The Acts of the Holy Spirit dominates the record of the Book of the Acts and a comprehensive title for it would be "The Acts of The Holy Spirit through Apostles and others during the first generation of the history of the Christian Church".

Studies on this priceless book are being written for members of "His Name" Movement by the Rev. J. T. Robbins, M.A., rector of St. John the Evangelist Church, Toronto. Particulars on request to the registrar, Mrs. F. G. H. Williams, 1434 King St. West, Toronto 3, Ont.

Diocese of Montreal

The Rev. Geoffrey Guiton of Kangra has been spending part of his furlough in this diocese and has given dozens of addresses; he is creating widespread interest, especially among young men.

The Lay Readers' Association reported that they had taken 786 Services during the year 1937. A tribute was paid to the Lay Readers of the Diocese of Ottawa for taking many Services in the Gatineau district of the diocese.

The Rev. W. R. Crummer, preaching from St. John the Evangelist's pulpit, urged upon people the duty of infusing the Christian spirit into political movements. If a political or social revolution takes place, it will depend upon the Church whether it is Christian or not.

The Bishop dedicated a memorial in St. Cyprian's, Maisonneuve, to the Rev. Henry Jekill, who for 12 years was honorary assistant in the parish.

In St. Columba's Parish Hall the Mother Superior of the Sisters of St. John the Divine addressed a representative meeting, and gave a concise account of all branches of work undertaken by the order.

The Rev. Basil Jones, Dean of the Divinity Faculty at Lennoxville, gave the annual address at the Convocation of the Diocesan College.

The Toc H movement celebrated its birthday in this city by holding a large public meeting and also by arranging special preachers in several parishes.

The Bishop dedicated a pipe organ in our chapel at the penitentiary; it was the gift of the Federal Government.

In St. Barnabas' Church, St. Lambert, the Bishop dedicated a pair of candlesticks in memory of Bobby Whalley, a keen member of the Scout troop, who died at the age of 13 years. A Processional Cross was also dedicated.

A Reredos has been erected in Holy Trinity Church, Temiskaming, in memory of Elizabeth Farthing, wife of the Bishop of Montreal.

The Girls' Branch of the W.A. at the Church of the Advent, Westmount, gave their first dramatic entertainment with great success.

St. Matthew's, Hampstead, has had to arrange two forenoon Services on Sundays in order to accommodate the large number of worshippers.

On the Feast of Trinity, the Church of St. John the Evangelist celebrated its Diamond Jubilee. One chorister, James Lennox Dugan, has been a member of the choir during all these 60 years; he was present both at the Dedication of the Church in 1878, and also at the Diamond Jubilee this year.

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H. BURCH,

Registrar.

At this time the Superintendent and staff wish to thank all those who so kindly loaned their cars, also Mr. Stretton for supplying the truck. As the children say, it wouldn't be a picnic without a truck. So thank you one and all.

Although the day schools are closing up for the holidays the Sunday School will be continued.

Some of the teaching staff will not be there every Sunday but Mr. Hayden, the Supt., and one or two teachers will be there every Sunday. So please don't forget if your boy or girl is not out of town on Sunday, we would be very pleased to have him or her attend these services on Sunday afternoon.

So far there are only two going to Summer Camp from St. Mark's, but by July 18th we hope there will be more.

W.A.: A tea and sale of work was held recently in the parish hall which proved a very successful undertaking.

ST. JOHN'S

The Rev. W. H. Hatfield

A happy Sunday School picnic with entertainment for young and old. That sums up the outing to the park on Saturday. It was indeed an enjoyable time.

A vacation school will be held during the first two weeks in July. Will you make it well known and give the venture your interest and support.

ST. LUKE'S

The Rev. W. H. Hatfield

What are the boys doing? Working hard for exams. and making resolutions. We wish them heaps of success in the former and we are seeing to it that the resolutions will not fail for want of opportunity. Do you know of any grass so hard to get rid of as couch grass, and we have so much of it on the land the boys are clearing, but that is just where one of the resolutions meets the task. Have you ever seen such a scene of desolation; but hope rests secure and you wait until the spring! We have been playing football, too, and what a difference it makes when we play as a team. Have you noticed, too, what a blessing that has been to the Bible Classes when every boy in his place is doing his best. We all need each others help if things are to be really successful and it is often just that help which enables us to work out in our lives the words of our Leader: "Follow Me."

"Help us, O Master, to walk in Thy way."

What a splendid banquet, girls! I managed to get a small piece of pie. Did you? I think we were 96 all told and represented the girls in the Bible Classes with their mothers.

Did you notice the lighthouse? That was loaned to us by the Bible Society, and worked in with the chosen theme: "Sailing on Life's Sea." I don't think we will ever lack guidance if we read God's word faithfully, do you? It is something to be thankful for to know that wherever our ship goes we have a new guide and always access to a Field.

Then we had our service on the Sunday and a most helpful talk from Miss E. Swallow. We will not readily forget just how necessary a compass is to ensure a safe arrival. So we thank God for all the help He has provided for our safety and happiness.

Lord Jesus guide every choice we make.

Do you think it will rain? We will do our best for you about July 18th as on that day, all well, the boys will leave for a two weeks' camp at Lac la Nonne. Should that date fail to bring the needed

moisture then mark August 1st on your calendar, for then the truck makes its next trip, taking out the girls for two weeks and bringing home the boys. Heretofore the boys have wished for rain very hard on that day and they have not always been disappointed.

Do you remember the Onoway road! Out all night, and what was depth of that hole and the size of the mosquitoes!

Well, let us at any rate resolve this year to again take full advantage of what the camp will provide us with—Spiritual and physical refreshment, and always remember: "The Lord Thy God walketh in the midst of thy camp, therefore shall thy camp be Holy."

Plans for the vacation school are taking shape. The opening date being July 18th and the closing August 12th. We have four very capable leaders, and they with their helpers will, I hope, be kept quite busy. Will you see to it that the children living in your neighbourhood know all about it, and should you have any pieces of cretonne, chintz or print lying idle we could use it; also crepe paper, crayons, scraps of knitting work or embroidery thread. At the close of the school we will show you what was done with them.

CHRIST CHURCH

The Rev. G. P. Gower

Rain. Our first thought as we write these parish notes is one of deep thankfulness for the blessing of rain which in the providence of God has been vouchsafed to us. When rain is withheld we are confronted with the fact of how little we can do to make the earth bring forth the fruit of increase and how dependent we are on the Goodness of God Who created all things for His pleasure. We prayed very earnestly for the gift of rain. It has been granted us and now we also see how little we can do to make known our gratitude to Him Who cares for us. Yet we will do that little, and join our Te Deum with the man who wrote these lovely words:

"For all Thy Ministries—

For morning mist, and gently falling dew;
For summer rains, for winter ice and snow;
For whispering wind and purifying storm;
For the reft clouds that show the tender blue;
For the forked flash and long tumultuous roll;
For the mighty rains that wash the dim earth clean;

For the sweet promise of the sevenfold bow;
For Might so Mighty and Love so True
With equal mind,
We thank Thee Lord."

Holidays: The word 'holiday' has a large place in our vocabulary. It is not out of place to remind ourselves that the Christian Church was responsible for putting it there. "Holidays" and "Festivals" were really intended to teach us the "Joy of Living." They show us how the spiritual and the natural can be so intertwined that the one graces the other to the benefit of both. Christian Happiness and Christian Holiness are one and the same thing.

May those who are fortunate enough to be able to take holidays find rest and refreshment for body and soul.

Whit Sunday: The Feast of Pentecost was a very happy and inspiring day for us all. At the early Communion some fifty communicants kept the anniversary of their Confirmation. With the quietness of the early hour, the bright sunshine without and the intimacy of the spirit within the

service became a religious experience in the deepest sense.

The Archdeacon, whom we are always glad to have with us, assisted at the eleven o'clock service. The Rector preached on the text: "The thing is gone from me," Daniel 11: 5. He concluded his message with an appeal to use the Sanctuary for the restoration of vision, the power and the joy of the Spirit.

"Where is the blessedness I knew
When first I saw the Lord.
Where is the soul refreshing view
Of Jesus and His Word."

In the afternoon the Rt. Rev. A. H. Sovereign ordained the Rev. S. E. Richard to the Priesthood. It is an honour for any church to be chosen as the place where the life of a servant of the servants of God is accepted and set apart for the ministry. In the presence of friends Mr. Richard was ordained to exercise the highest privilege that can be granted to any man, that of preaching God's word and administering God's sacraments.

The day concluded with Evensong at which the Bishop of Athabasca preached on the Holy Spirit; the Rev. S. E. Richard read the New Testament lesson.

The Rev. P. J. Disney, recently ordained to the priesthood was the celebrant at the service of Holy Communion on St. Barnabas' Day.

At Evensong on the first Sunday after Trinity our Bishop, the Rt. Rev. A. E. Burgett, was present and preached to the Royal Order of Buffaloes whose chaplain he is. His message on the Bible was greatly appreciated by all.

Garden Fete: Just a word of thanks to all who helped forward the success of our garden fete on June 15th. The day was ideal and we did not mind in the least having a storm later in the evening. We were happy to welcome so many visitors, particularly our Bishop who kindly opened the function for us.

Sunday School: A splendid year has been concluded. Good work has been done, the attendance has been a record and the spirit which prevails is of the best. The afternoon Sunday School had a great time at their picnic in the church grounds, on June 21st. Both the afternoon and morning Sunday Schools finished the term with a Flower Sunday. At a beautiful service the plain Cross was gradually filled with flowers and dedicated to the service of God. The flowers were afterwards taken to the hospitals. So we finish our work with thoughts for others. And now "heigho" for holidays—camping and swimming and clean healthy living in God's good air.

Marriages: Hilda Alice Everitt to Vernon Mitchell Whitaker. Betty Mary Guttendge to Donald Campbell Rae Sims. Grace Lillian Calhoun to Patrick Wright Robertson.

Baptisms: Alison Mary Day. Allan LaPierre Muir.

ST. JOHN THE BAPTIST, RIFE

On 16th June about eight men of the congregation formed a working bee, and spent the day on the church grounds, fencing, etc. The ladies rovided a tasteful lunch, and during this period, plans were discussed with respect to holding a picnic in aid of church funds. It was finally decided to proceed with these plans, a definite date for the picnic to be arranged later, probably around the middle of the month of July.

This spirit of co-operation among the men is much appreciated by the Secretary-Treasurer.

On Sunday, 26th June, a service was held on the occasion of our Patronal Festival. The Ven. Archdeacon Cornish very kindly officiated. There was a good attendance, about forty, and 17 were communicants. The full amount of our apportionment was collected on this day.

Rural Deanery of Wainwright

ST. THOMAS, WAINWRIGHT

The Rev. P. A. Rickard

The church was filled to overflowing at the evening service on May 29th when His Lordship Bishop Burgett conferred the Rite of Confirmation upon sixteen candidates. We feel sure that the address given by the Bishop at this service will not soon be forgotten. The candidates were as follows:

Jack McLean, Joseph Rutherford, William Coleman, Harry Batchelor, Leslie Tindall, Geoffrey Taylor, Frederick Thurston, Elsie Horn, Rachel Wear, Ellen Wilkins, Marjorie Coffeld, Alice Tindall, Edith Shaw, Ellen Shaw, Kathleen Rutherford and Florence Bacon.

At the last monthly meeting of the Choir Association there was discussion of plans which we sincerely hope will materialize into a real, old-fashioned picnic.

A service for the Reception of Members and the Blessing of the W.A. Badges was held in St. Thomas' Church, on Wednesday, June 15th, for six members of the St. Margaret's, Battle Heights, Branch of the Woman's Auxiliary.

After the service tea was served in the vicarage with members of St. Thomas' W.A. as guests of St. Margaret's W.A.

The St. Thomas' W.A. and Vestry are very busy with plans for a booth at the sports grounds on July 1st.

It was a great disappointment that the picnic planned for the Sunday School had to be postponed owing to the weather. Twenty pupils wrote the G.B.R.E. examinations the first Saturday in May.

We are, one and all, pleased to hear that Mrs. Pawling is recovering from her recent severe illness.

ST. MARY'S, IRMA

The Rev. P. A. Rickard

A confirmation service was held in St. Mary's Church on Sunday, May 29th, by the Rt. Rev. A. E. Burgett, when seven young people were presented by Rev. Rickard. The candidates are as follows: Leo Thurston, Ronald Thurston, David Holt, Muriel Wilbraham, Lillian Inkin, Mary Holt and Esther Peterson.

The service was very beautiful and impressive and brought back many happy memories to many in the congregation. The church was packed to overflowing, many having to stand outside, which was to be regretted.

Holy Communion was held in St. Mary's Church on Sunday, June 5th, when the newly confirmed candidates partook of their first communion.

Mr. Harry Carter was a delegate to the Synod, held in Edmonton.

CHURCH MESSENGER

We would like to thank Mrs. Yund for so prettily decorating the church for our last service with purple irises and yellow lilies. This bit of beauty aids us in our worship.

A very successful supper was served by the W.A. at the home of Mr. and Mrs. Thurston on Wednesday, June 22nd. The grounds were made to look very pretty by erecting trees to form a bowery where supper was served. Our heartiest thanks goes out to Mr. and Mrs. Thurston and family for the use of their home for the occasion.

The next W.A. meeting will be held at the home of Mr. and Mrs. Chas. Wilbraham, on Tuesday, June 28th, when we are looking forward to a happy and profitable time together.

Confirmation candidates presented in St. Mary's Church, Irma, on May 29th:

Leo Thurston, Ronald Thurston, David Holt, Muriel Wilbraham, Lillian Inkin, Mary Holt and Esther Peterson.

ST. MARGARET'S, BATTLE HEIGHTS

The Rev. P. A. Rickard

On Sunday, May 29th, the Rector presented six candidates to the Bishop for Confirmation, in Wainwright, from this Church: Florence Bacon, Harry Batchelor, Ellen Shaw, Edith Shaw, Alice Tindall and Leslie Tindall. On Sunday, June 5th, the candidates received their first Holy Communion, and listened to a helpful talk by the Vicar.

A Reception Service was held in St. Thomas' Church, on Wednesday, June 15th, for the Battle Heights W.A. members, following which tea was served in the vicarage and a little visit enjoyed with the St. Thomas' W.A. ladies. After which our business meeting was held and arrangements were made for a picnic to be held on Wednesday, July 13th, on the farm of Mr. and Mrs. H. M. Adams. We would like to thank Mr. and Mrs. T. Shaw for the use of their home during our Confirmation Classes.

ST. MATTHEW'S, VIKING

The Rev. J. Anderson

The resumption of regular services this spring in most parish points was delayed, unfortunately but we are glad to say that services have been held in practically all country districts regularly visited, and on the whole attendance has been good.

Some time after Easter a group in the parish produced the play, "Meet Uncle Sally." This was very well received. The caste have the grateful thanks of the director for the willing hours they devoted to its preparation.

The W.A. held a most successful spring tea and sale of cooking in the parish hall following the Lenten season.

Confirmation classes are being arranged in various parts of St. Matthew's parish in anticipation of a Confirmation Service next spring. The Vicar wishes to urge all parishioners who have not received Confirmation to take this opportunity of entering into the full membership of the Christian Church and participating in the Sacrament of the Holy Communion.

During the summer months, as has been customary here, the Sunday Schools will be closed.

We would like to congratulate the children in Miss Richardson's class at Mooresville, who successfully passed the recent G.B.R.E. examinations.

Baptisms: George Patrick Desmond, Jaquetta Dolores Logan, Arlene Joan Edgar.

EDGERTON

The Rev. A. Love

Mrs. Bangrove very kindly invited the members of the W.A. to her home in the country for the June meeting. Sixteen ladies were present and spent a very pleasant afternoon. The next meeting will not be until Sept., at the home of Mrs. Darling.

On May 30th a successful cafeteria supper, sponsored by the W.A. was held in Pawsup's hall.

HEATH

The Rev. A. Love

St. Patrick's W.A. was responsible for a lawn social and sale of fancy work held at the home of Mrs. J. Patterson, on June 15th. Although postponed from a previous date it was well patronized by the neighbourhood.

HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. J. W. Robinson, on June 2nd. After the usual devotions arrangements were made for a strawberry social to be held at the home of Mrs. McCarthy, on June 11th. This proved an enjoyable affair, and helped towards the finances.

The Junior W.A. met on May 28th and June 18th at the home of the Supt., and on June 9th at the church. The Thankoffering Box was opened at the last meeting. During the month two of the Junior boys, Ralph and Robert, assisted two adults in weeding and digging the grounds north of the church.

We are pleased to have Rev. A. Murphy take the evening service on Sunday, May 29th, and appreciated his message.

We are glad to welcome Mr. R. T. Gardham, of Westlock, on June 5th, student-in-charge for the summer months. We have had good attendances since he has been with us, and trust there will not be too much of an exodus to the lakes during his stay with us. We hope he will be happy and enjoy his stay with us. Mr. Gardham has kindly consented to take charge of the Cubs; they are meeting weekly and on the 25th of June went on a hike. Mr. Gardham is hoping to take the Cubs to camp early in July—this will be a great treat for the boys, and we trust one and all will benefit from the change.

Sunday School and choir practices have been held as usual.

We were sorry to lose Mrs. Sinclair who once more has returned to the coast. We have enjoyed having her with us again—an old-time member of the Church who has been with us at various times. We trust she will feel better at the coast, and will be glad to welcome her back again whenever she is able to do so.

Rural Deanery of Jasper

ST. MARY'S, JASPER

Rev. Canon G. McComas, M.A., Vicar

After six years, as Vicar of the Parish of Jasper, the Rev. R. E. Bradshaw left for England early in May of this year, and the Bishop of Edmonton appointed as his successor the Rev. Canon G. McComas, who conducted the services in St. Mary's as Vicar during the four Sundays in June. Throughout that month the new Incumbent could only take the Sunday services of the church, but expects to

CHURCH MESSENGER

take up residence on July 1st at the vicarage, with Mrs. McComas and their son Archie, and as soon as possible afterwards to become acquainted with the members of the congregation. The Vicar was impressed with the beauty of Jasper and the lovely church, and also with the friendliness and kind hospitality of those church people whom he has already met.

The strangeness in moving into a new parish, amid new surroundings, has at the time of writing been largely overcome and Canon McComas hopes very soon to feel quite at home and with the full co-operation of all those who are labouring to extend in Jasper the Kingdom of the Master to be of real service to the people of the town and district.

On Saturday afternoon, June 11th, the Woman's Auxiliary held a tea in the parish hall, from 3 to 6 p.m., which netted a nice amount. Mrs. Arkwright, the President, was Convenor, assisted ably by Mesdames Popey, Nunn, Riley, Durkin, Greenwood and Bradley, at the tea tables. Mrs. F. Stone was in charge of the Flower Booth; Mrs. C. Milner and Mrs. W. Booth of the candy stall, while Mrs. Bryden and Mrs. W. Wachter were responsible for the sale of the home baking.

The annual Sunday School excursion for the scholars and teachers and all who wish to go will be held early in July; Lake Annette, some six miles N.E. of the town, is the place chosen for the occasion this year. A pleasant time for all is confidently anticipated.

MAYERTHORPE AND DISTRICT

The Rev. W. deV. Angus Hunt

God has given to each one of us the capacity to enjoy the glory of the brief summer with its prevailing green and the coloured glory of the flowers; but those who draw the greatest good from this season are those who see in it a pale, though lovely reflection of the beauty of the Eternal, and seeing as yet but the reflection, worship the Unseen in the beauty of holiness.

Many of the children in this district are already eagerly looking forward to a renewal of the delights of camp at Kapsiwin.

On Whitsunday, Major C. P. J. Ovens of Sangudo conducted Evensong at Mayerthorpe in the absence of the Vicar. His timely message was greatly appreciated by the congregation.

Mr. Frank Wiggins, of Sangudo, and Mr. Harry Moore, of Stanger, attended the meetings of the Diocesan Synod as the lay delegates from their respective missions.

It was encouraging to see two carloads of parishioners from Cosmo present at the Communion service at Sangudo on June 19th.

A cleaning "bee" was held at the Church of the Good Shepherd, Peavine, on June 7th, and again on June 21st. Quite a number of parishioners turned out and considerably enlarged the burial ground and tidied up round the church. The church organ also underwent a cleaning up, doubtless to the great annoyance of several families of mice!

A very successful cafe supper was put on by the ladies of the Stanger W.A., on June 10th. As one of the immediate results of the supper we hope to see Stanger represented at the Summer School.

At Padstow the men of the congregation erected a shelter for teams in the church grounds. Both material and labour for this shelter were willingly donated. At the same time the ladies of the W.A. cleaned up the church and grounds.

Holy Baptism in St. Luke's Church, Mayerthorpe,

on June 8th: Patricia Jane Dicks, Richard Kenneth Benoit, Sidney John Jackson.

WABAMUN MISSION

Rev. Colin Cuttall

36 candidates were presented to the Bishop for Confirmation on Whitsunday. Three were baptized immediately preceding the rite of Confirmation. The candidates came from widely scattered points: Wildwood, Evansburgh, Entwistle, Gainford, Seba, Tomahawk, Wabamun and Duffield. Record crowds turned out.

St. Paul's Church, Evansburgh, has been refurnished and was reopened on the first Sunday after Trinity with the building packed to the doors.

The Mission Scouts plan to camp at Jasper during August.

The members of the Order of St. Clare hope to spend a few days at the Kapsiwin Camp, under Miss Barbara Onions, in August.

The Order of St. Francis is providing servers for services at all points. The boys are keen and grow more proficient in their art every week. Both boys and girls are receiving instruction in the meaning, care and use of the ornaments and vestments of the Church.

It is expected that the Sisters of St. John will conduct a vacation School for the children here before the holidays are over. Sixty children have been on the roll of the Church School during the last winter.

EDSON AND ST. PAUL'S MISSION

The Rev. T. J. Matthews

Parish Activities: The Girls' Auxiliary presented a play on May 27th and 28th, entitled: "Sir Ralph the Rascal," which was splendidly executed, and which included a number of pretty songs. The play was written by Mrs. Matthews and was quite successful in every way. Mrs. Brogton's help with the musical part of the performance was very much appreciated.

The Junior Girls busied themselves with the sale of home made candy during the night's entertainment.

The A.Y.P.A. put on a cabaret dance and concert on Thursday, June 9th. This was specially intended for the parents and older people of the parish, but owing to an accidental misunderstanding, did not receive the support to which it was entitled. The young people had prepared an excellent evening's entertainment, and we hope that they will not be too discouraged to try it again at some other time.

The ladies of the W.A. held a bake sale down town on Saturday, June 18th.

The Little Helpers held a rally on Friday, June 24th, which was fairly well attended.

Church Premises: The vestry are building a new garage, with assistance from the Dobing boys, Albert Harrison and Mr. Sterling. They are tearing down all the old buildings, and the whole place will be greatly improved when his is finished. The vestry have also had the foundations of the rectory repaired, putting in new sills on concrete blocks. The house is to be repaired in preparation for painting, the cost of which has been undertaken by the W.A.

The garden was put in by Mr. J. K. Wilson, with the help of Sidney Dobing.

Mr. Langridge and Raymond put in the windows at the church; these new windows are of amber cathedral glass and have made a decided improvement.

The thanks of the parish are extended to all those who have helped with these renovations.

The church property and grounds at Hattonford and McLeod Valley have been set in order.

The improvements on the Coal Branch points mentioned in our last number, are not yet completed.

At the Synod, a resolution was passed that a survey of the Coal Branch be made to see about acquiring a priest to help the rector of St. Catherine's with this part of the work. In this connection, the Rev. Thompson, Editorial Secretary of the S.P.G., is expected to be here from the 6th to the 9th of this month, and we sincerely trust that such assistance will be given as soon as possible.

Sunday Schools: The Sunday School regret^s deeply the loss of the services of one of its teachers' Mr. Fred Wilson, who has moved to Edmonton. Mr. Wilson will also be greatly missed in his work with the Cubs and Scouts. We are grateful however for the help of Mrs. Gregson and Miss Dorothy Hardacre, who have been helping out with the two younger classes. Next Sunday we come to the end of another season in the Sunday School, and feel very thankful for its growth and development during the past year; while it is sometimes difficult to find teachers, it is good to feel that we are in constant need of them on account of the increased numbers of our scholars.

There is to be a Sunday School at Mackay, and a picnic and concert at Sterco in the near future. We hope to hold the Sunday School picnic at Edson in the Fall.

Baptisms: June 11th, Margaret Joyce Priestly-Wright, Hattonford. June 18th, Barbara Anne Jenkins, Cadomin. June 15th, Robt. Weldon Clarke, Mackay; Donald Edward Anderson, Mackay; and Merlin Walter Wahlstrom, Mackay. June 19th, Carl Walter Wagner, Luscar; Joseph Brkisch, Luscar.

Weddings: Mabel Greenbank of Mountain Park to Andrew Hamilton Dick, also of Mountain in the church at Cadomin, on June 18th.

Sara Mary Margaret Fyfe to Glen Lee Mills Borden, in St. Catherine's Church, Edson, on June 26th.

Rural Deanery of Wetaskiwin

LEDUC AND MILLET

The Rev. A. Elliott

Confirmation classes are now being held and the names of all intending candidates should be given to the Vicar without delay.

We are indebted to the St. Paul's, Leduc, W.A., for some very necessary repairs to the organ, which was beginning to show signs of old age.

A Junior Choir is now being trained for St. Paul's and we hope to be able to make some use of their services before very long.

Mrs. Ed. Wilkinson after taking charge of the organ for 12 months has regretfully had to give it up. We are very sorry, too, and would be in difficulties if Mrs. Norman Wilkinson had not come to our help. We thank them both.

To all our Sunday School teachers we tender the appreciation of the Church members. It is always

work which involves a sacrifice but is always worth while. What should we do without our Sunday Schools and how can they go on without teachers?

The committee appointed to arrange about the painting of St. John's, Millet—Messrs. A. P. Mitchell, Heslop and Thorn, have completed the first part of their work and St. John's is looking a credit to any community. We are very grateful to these members and to Mr. Moore for all they have done. It now remains for all church members to see that their contribution has been made to that the committee may be free of debt.

IMMANUEL, WETASKIWIN

The Rev. W. M. Nainby

The holiday season has now commenced, and many will be going to Pigeon Lake and elsewhere for the two holiday months. We trust that they will all feel the better for the change, and return with new energy and enthusiasm.

We are glad to welcome back Vincent Cole to our midst once again. He has been at the Diocesan Theological College, Montreal, for his first year, and hopes to return in September.

The Sunday School picnic was held rather early this year, June 11th, but it turned out to be an exceptionally hot day. The whole Sunday School journeyed by automobiles to Pigeon Lake and spent a most enjoyable afternoon, bathing, playing games, and running races. We are grateful to those who provided cars for this outing.

The W.A. annual Strawberry Tea took place on Friday, 24th, at the home and grounds of Mrs. Manley. A large number of the congregation and their friends were present and a splendid sum realized.

We were glad to be able to entertain the Woman's Auxiliary of Ponoka recently, and to have Mrs. H. Reid, the Diocesan President, with us.

ST. MARY'S, PONOKA

The Rev. W. M. Nainby

The annual Garden Party was again held at the home and grounds of Dr. S. J. and Mrs. Byers, on Saturday, 18th June. This was a joint effort of the Vestry and W.A., the ladies being responsible for the strawberry, tea and food table, and the Vestry for the games. There was a splendid turnout, and the day was ideal.

Almost every member of the W.A. and several other women of the congregation journeyed to Wetaskiwin on the 14th June, at the invitation of the W.A. of Immanuel, Wetaskiwin. This is now the second time we have met in this way, as we had the pleasure of doing the entertaining last June.

The annual Sunday School picnic was held at Gull Lake this year, and six cars loaded with children made the trip. It was a delightful day, and many went in bathing, and later played softball on the sands. We have to thank Mr. Sandbrook of Gull Lake for the accommodation he so kindly provided, and also those who supplied cars for the journey.

For some time we have been wanting to make a start excavating a basement under the church. We hope to do so during the last week in June, so that the furnace may be installed before the cold weather.

CHURCH MESSENGER

CAMROSE

The Rev. A. Wallis

On 8th and 9th of June Mrs. Wallis was "at home" in the rectory. Our own people and many more came in during the afternoon, and the natural smiling way in which Mrs. Wallis greeted everyone made even formality a pleasant and friendly occasion.

Mrs. H. B. Ness, President of the W.A., received with Mrs. Wallis. Mrs. G. F. Manning, Mrs. Rolsted and Mrs. Ellison Wallis poured tea. Some of the girls served, and Mrs. W. F. Grafton and Miss J. Roper helped in every way.

Friday, 17th June—Strawberry Tea; and it didn't rain! Someone who was there said the rectory grounds looked beautiful, and everyone was kept busy, which speaks of success for the tea. The sale of home cooking attracted attention, as it usually does. Many, many thanks to all who helped and to those who came to tea.

Choir: We went into the rectory one Thursday after practice and enjoyed a "sing-song." We mean to keep together through "thick and thin."

Will everyone please remember in their prayers Canon and Mrs. Sheasby, our prayer partners, living on the Red Pheasant Reserve, Sask.

To the sick and other friends whom we have not seen for a long time, "Unto God's most gracious keeping we commit you; the Lord bless you and keep you. . . The Lord lift up the light of His countenance upon you and give you His peace, always."

"Strength for each trial and each task,

What more, my Father, would I ask!

Just as I need it day by day,

Strength for my weakness, this I pray."

Little Helpers' Rally on Saturday, 25th June, at the home of Mrs. H. B. Ness.

We would like to say "thank you" to the friend who gave the lovely white peonies for the altar at our choral communion service one Sunday.

Sunday School: On Sunday morning before Sunday School the Rector spoke to us, and then expressed our regret at losing Mrs. Hawkes from the School. She has taught wherever she was most needed, and played the organ when necessary. We gave her a silver flower holder as a token of our appreciation. We are sorry that Mr. and Mrs. Jerry Hawkes have to leave us, too, and wish them all that is really best in their new sphere.

On Wednesday evening, the 22nd of June, the lawn of Mr. G. F. Manning was the scene of a party when some 50 members of St. Andrew's congregation assembled to pay tribute to two families who have been faithful workers in the Church and valued members of the community, "the Mannings" and "the Haverstocks." The ladies of the congregation served lunch and ices, after which Mr. McDonald made a few remarks, stating how much these families were going to be missed by the congregation and the gap they leave, he said, would be a hard one to fill. At the close of his remarks, on behalf of the congregation and W.A., he presented "the Mannings" with a lovely tri-lite lamp, and "the Haverstocks" with a beautiful serving tray. Mr. Manning replying for both families in the absence of Mr. Haverstock said how sorry they were to leave Camrose, but he thought that someone would come along to fill the gap caused by their removal, and he further added that he hoped that all would rally round the new Rector and help him in his task.

That is the account of the farewell party, but there is more to their going, much more. We shall

miss something fine, something the essence of which cannot be found easily again. We can but hope that the gap may be filled so that the work will go on unswerving, unceasingly—

"Faith of our Fathers! holy faith!

We will be true to thee till death!

About our new Rector, we like him, and pray that a new spirit of enthusiasm will move in our hearts. It is no easy task, but the knowledge of an Almighty God behind him, and a loyal people with him will encourage him to go forward, hoping, trusting.

ST. MARK'S, HARDISTY

The Rev. P. J. Disney

Since the writing of the last parish notes, the shadow of death has darkened a number of homes in Hardisty.

The passing of Walter Detro was very sudden. The hearts of us all have gone out to his bereaved father and brother, even as our prayers have followed Walter whither he has gone before.

Our prayers and sympathy is also extended to Mr. and Mrs. Corey on the sudden death of their nephew; to Mrs. John Morgan on the death of her husband; to Mrs. MacDonald, whose husband was called very suddenly; and to Dr. McBride, on the death of his brother.

We thank God for the good examples of those who have gone before. May He give us grace to live more worthily for their sakes. We know that the everlasting arms are underneath, and secure in that faith can leave our loved ones to His loving care, knowing that neither life nor death can separate us or them from the love of God which is in Christ Jesus our Lord.

The Rev. P. J. Disney was ordained priest by the Bishop of Edmonton, on Trinity Sunday.

Services have been re-arranged slightly, as follows: On the first Sunday of each month, Choral Communion at 11 a.m.; on the second, fourth and fifth Sundays, Evensong at 7.30 p.m.; on the third Sunday, Holy Communion at 8.30 a.m.; Evensong at 7.30 p.m.

Mr. Disney would be glad to have the names of sick people who would like to receive their communion. Also of any families in isolated districts, where church services are not held, so that celebrations of Holy Communion may be arranged.

Confirmation classes are being started immediately, and the Vicar would be glad to see any young people or adults who are thinking of seeking grace through the laying on of hands.

The W.A. are very grateful to Mrs. Reid for coming to the parish on June 13th, and for her instructive talk. Much was learnt.

FULLVIEW

Rev. P. J. Disney

A number of families have left this district during the last year or two. Some people are attending in church in Hardisty instead of in the school house. The consequence is, the congregation recently has diminished considerably. It has therefore been decided to hold the service only once a month for the time being, on the first Sunday in each month. The extra Sunday will be utilized elsewhere.

CRICKLEDALE

The Rev. P. J. Disney

Service here will in future be held on the third Sunday in the month, instead of the second Sunday. We are grateful to Mr. Colley of Provost for taking the service on Trinity Sunday.

VELVA

The Rev. P. J. Disney

Services here are held as can be arranged. A service was held on June 19th, and was fairly well attended. The next service will be July 31st, at 3 p.m. There are a number of Anglican families in this district, and it is sad to see them deprived of regular church services.

HOLY TRINITY, HUGHENDEN

The Rev. P. J. Disney

Confirmation classes are to be started immediately. Mr. Disney would like to have the names of those young people and adults who may be thinking of embracing full membership in their Church.

Holy Communion will be celebrated on the fourth Sunday of each month at 11 a.m. On the first Sunday of each month the service will be Evensong at 7.30 p.m.

If there are any sick or old people who cannot come to the church; or if there are families in isolated districts, not known to their clergyman, Mr. Disney would be very pleased to be told of them and to arrange for the celebration of the Holy Communion in their homes.

Mrs. Reid visited the parish on June 13th and addressed the W.A. in a special service. Her visit was very much appreciated. The W.A. are anxious to fulfil the missionary aspect of their work and are intending to visit a number of rural homes during the summer to hold special services. May God bless them in this endeavour.

We will miss Mr. and Mrs. Ormrod who, after many years' residence in Hughenden, have gone to live in Moose Jaw. Mr. Ormrod was for a number of years People's Warden, and Mrs. Ormrod has been an active W.A. worker. We congratulate Mr. Ormrod on his promotion with the C.P.R., and assure him that our prayers and good wishes go with him, Mrs. Ormrod and their family.

PEARSON

The Rev. P. J. Disney

Services here are usually well attended. From now on, services will be held twice a month, instead of once, on the second and fourth Sundays. The service on July 10th will be a celebration of the Holy Communion.

ST. PAUL'S, PROVOST

Mr. S. J. Colley

Trinity Sunday, June 12th, the Rev. W. T. Elkin conducted services at St. Paul's in the absence of Mr. Colley. We are always grateful to Mr. Elkin for his services, and we wish him God-speed in his work.

The Rev. W. T. Elkin and S. J. Colley have completed a survey of the districts of Consort, Monitor and Horseshoe Lake, and arrangements have been made to include these districts in the work of St. Paul's Parish. Commencing July 10th regular services will be held in the dried-out areas south of Provost.

The W.A. met at the home of Mrs. E. Noden, Thursday, June 23rd, for their final mid-season meeting. The treasurer, Mrs. F. Lewis, reported that the receipts from the tea and supper, held on Saturday, June 11th, amounted to \$25.00, and the total balance on hand to be \$65.91.

Owing to their extended activities, the members of the W.A. have been able to redecorate the

interior of the vicarage; and as a missionary endeavour provide a substantial sum each month toward the travelling expenses of the incumbent.

The Young People's Society held their closing meeting on Friday evening, June 17th. The evening was spent in social entertainment, followed by a dance in the vicarage. Among the visitors present were: The Rev. W. T. Elkin, and the Young People of Sulphur Springs district.

Holy Baptisms: Saturday, June 18th, Ronald Dale Swanson; Norma Eileen Chilton; James Patrick Ford; Gail Winona Nelson; Alan Edward Nelson.

The Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

The Rev. W. Leversedge

The W.A. is to be congratulated on the success which attended its second annual Strawberry Shortcake Tea, which was held in the rectory and the rectory grounds on Friday, June 24th.

Congratulated upon the excellence of the shortcake and strawberries, not forgetting the cream, as well as upon the numbers who attended and enjoyed the excellent fare. It was a fine opportunity for good fellowship and the renewing of old acquaintance, of which quite a number of these normally shy folk, the men of the parish availed themselves, it would seem certain that if the ladies give them a chance next year, even more of them will be seen enjoying good food and good companionship. Who was it that said: The way to a man's heart, etc.?

Triangle, Heatherbell, Thorncliffe, Pleasant Valley, Ottawa. No, it's not a lesson in geography, but merely introduction to the statement that services at these country points are being well attended, and that it is becoming more and more evident that something more must be done by way of religious instruction to the younger members of these congregations. The Christian Church has a glorious past, an unique message, and in a measure its future depends on its ability to instruct and enlist these men and women of tomorrow as followers of the living Lord of the Church. Pray ye therefore the Lord of the harvest, that He would send forth labourers into his vineyard.

During July and August it is proposed to try the experiment of at least three Fellowship Services, viz: to transport the congregation of the Mother Church of the Mission to some of the country points for joint services. Given sufficient cars, good weather and co-operation we feel confident that the experiment will be abundantly justified.

CLANDONALD MISSION

Irwinville, Landonville, Clandonald

The Rev. R. S. Faulks

The W.A. at Irwinville held their June meeting at the home of Mrs. Anderson of the Dewberry district. Attendance in both adult and junior branches was very good, though the former missed their secretary, Mrs. Bailey, as she is to be a resident in the town of Athabasca Landing.

Members and friends of this parish were glad to know that the church foundation has been so well

CHURCH MESSENGER

done, and everyone looks forward to seeing the framework going up next month.

The congregation at Landonville is having an evening service on alternate church Sundays, as an interesting change from the afternoon services. This permits an afternoon service at Peat, at which point attendance and general concern in worship is being very well maintained. Owing to heavy rain the vicar did not make the appointment last church Sunday.

During the latter part of May the Young People and the Girls' Club at Clandonald put on an evening's entertainment for the benefit of their parents. This affair was conducted so that it a resume of the work attempted in each group during the course of the last school year. The parents evidently enjoyed the program, and anticipated a similar event next spring.

Under the direction of Mr. H. Hogan, the former parish cemetery of Willsdale has been very much enhanced in appearance, grass, rubbish and brush

have been removed from and among graves, the soil prepared for grass seed; gravel paths put down and further preparation made for lawns, hedges, and driveways. Parishioners will appreciate this effort, and we trust, will help in fulfilling the program of making a rural cemetery a place of beauty.

The W.A. and Vestry had charge of booths on sports day. In spite of chilly and threatening weather a handsome sum was cleared, which will help local funds considerably.

Mr. Hodgins, a resident of Hamilton, Ontario, but a former member of St. Mary's, Willsdale, visited the church at morning prayer, recently. He was very welcome, and happy to be once more among old friends and fellow worshippers. We appreciated his address after service, in which he made known to us something of the Church's history and of his own part in having it erected, nearly thirty years ago.

Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop	9807 106th St.
Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon T. E. Rowe, D.D.....	10523 99th Ave.
Rev. C. B. Beck.....	10161 107th St.

Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean, 8319 101 St.	
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Christ Church

Rev. G. P. Gower.....	12110 102nd Ave.
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St. Faith's

Rev. Canon C. F. A. Clough.....	11520 94th St.
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St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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St. Peter's

Rev. Canon S. F. Tackaberry.....	11138 127th St.
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St. Mary's

Rev. C. Storey.....	10744 111th St
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St. Luke's and St. John's

Rev. W. H. Hatfield.....	9014 85th Ave
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St. Mark's and St. Paul's

Rev. C. Storey.....	10744 111th St.
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Good Shepherd

Capt. W. R. Baker.....	10973 126th St.
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Fort Saskatchewan

Rev. L. D. Batchelor.....	Fort Saskatchewan
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Rev. W. Edmonds.....	11146 91st Ave.
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Rev. W. T. Elkin.....	Mission House.
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Miss G. G. Hampshire	Ashmont.
Miss M. Kettlewell	Ashmont.
Miss S. Grove	Drayton Valley.
Miss B. Whittaker	Drayton Valley.
Miss B. Meneley.....	Onoway.

RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean, Vermilion.	
Mr. F. Baker.....	Manville
Rev. T. W. Teape.....	Kitscoty.
Mr. A. E. Peterson	Frog Lake.
Rev. G. G. Austin.....	Vegreville.
Rev. R. S. Faulks.....	Clandonald.

RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis.....	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott.....	Leduc.
Mr. S. Colley.....	Provost.
Rev. P. J. Disney.....	Hardisty.
Rev. J. R. Burrows.....	Sedgewick.
Rev. Geo. Mackey.....	Breton District

RURAL DEANERY OF JASPER:

Rev. Canon G. McComas.....	Jasper.
Rev. W. de V. A. Hunt, Rural Dean, Mayerthorpe.	
Rev. N. Burgomaster.....	Westlock.
Rev. C. E. F. Wolff.....	Barrhead.
Rev. T. J. Matthews.....	Edson.
Rev. Colin Cuttall.....	Wabamun.

RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean ..	Viking.
Rev. P. A. Rickard.....	Wainwright.
Rev. A. Love.....	Edgerton.
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Rev. Canon W. G. White	11522 87th St.
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